HISTORY

OF THE

PATHARE PRABHU SOCIAL SAMAJ

1914 - 1938.

TO

Rt. Hon'ble M. R. JAYAKAR,

P.C., D.C.L., (OXON.)
LL.D., (ALL)
M.A., LL.B., BAR-AT-LAW.

One of the illustrious sons of India,

For his genuine love and admiration

of the

PATHARE PRABHU SOCIAL SAMAJ

THIS BOOK IS RESPECTFULLY DEDICATED.



Rt Hon'ble M R JAYAKAR

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THIS report presents the history of the Samaj extending over a period of 25 years of useful existence culminating in the celebration of the Golden Jubilee of the Samaj in 1938 amidst great eclat and enthusiasm. The history of the earlier period from 1888 to 1913 ably penned by the late Principal B. K. Dhurandhar traced its activities since its inception. The period under review marks further its growth and development into "fresh woods and pasteurs new." The Silver Jubilee in 1913 opened a new vista of more useful activities bringing home to the Samaj that it had a mission and a role to perform in the life of the community striving to lead it on gradually into wider and national channels. It tended to create public opinion on diverse subjects and afforded greater opportunities for members to promote welfare and prosperity of the community.

Three objects which the Samaj has kept in view have been pursued with singleness of purpose. The period covered by this History gave a fresh and great impetus to the lecture series on literary and other topics by members of the Samaj and by distinguished outsiders, some of them being men of worldwide fame. The Elocutionary gatherings were for the first time and successfully organized and have now become a permanent and salient feature of the Samaj,

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activities. To boot, the parliamentary, inter-association, and intercommunal debates on some of the presentday problems furnished excellent opportunitise to the members for cultivating literary and rhetorical talents and brought the Samaj into close contact with other bodies and associations. Moreover, Government invited the opinion of the Samaj on various bills, thus giving recognition to the Samaj as a responsible public institution. The library of the Samaj which celebrated its Silver Jubilee in 1926 received some valuable additions of literary treasures made possible by generous donations. The members of the Samaj realizing the necessity of promoting the third object resolved to take the census of the community, which was thrice done during the period and which has shed considerable light on the social and economical condition of the community as revealed by facts and figures. Another laudable object was the starting of Kalabhuwan which promised to bid well, but unfortunately did not survive long. It is a happy sign of the times that during the period donations have been coming forth for encouragement of Fine Arts and Histrionic talents among the members of the community. Capt. Gladstone Soloman has as can be seen from his remarks quoted in the following pages, spoken in eulogistic terms about the cultural and aesthetic tastes and traditions so faithfully and happily preserved to this day by the Pathare Prabhus. The Ladies question has now been happily solved and the doors of the Samaj have been opened to them. In

fact there has been quite a broad and liberal outlook on all matters.

The plant reared in 1888, nurtured and fostered with loving care, has now blossomed forth and grown in fulness of time into a mighty tree whose branches laden with golden fruit have taken deep root into the life of the community.

Let this tree grow from more to more!

VADJAI ASHRAM, }
Khar, 15th Nov. 1940 } [signature]

THE NARAYEN DINANATHJI PRABHU SEMINARY BUILDING



The Shelter of the P. P. Social Samaj for the Last 50 Years.

HISTORY
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PATHARE PRABHU SOCIAL SAMAJ

1914-1938.

CHAPTER I.

THE year 1913 witnessed the Silver Jubilee of the Institution. The Institution had passed through various vicissitudes of fortune, but its vitality enabled it to survive all It had grown with the growth of the community, and after a useful work of 25 years, it stood firmly established in the confidence and respect of the members of the Institution The Institution naturally took the opportunity of celebrating the Silver Jubilee in a fitting manner. The celebrations opened with a Hari Kirtan in the Zavba Ram Mandir on 11th December 1913. There was a solemn service of thanksgiving Earnest prayers were offered to God for having spared the Institution so long and for having enabled it to witness the Silver Jubilee celebrations. The temple was richly decorated

and brilliantly lit up and a number of ladies and gentlemen of the community graced the occasion by their presence. The Temple was crowded to its utmost capacity. A suitable sermon was preached by ह. भ. प. Atre Buwa on this occasion. This function was followed by the elocution gathering held in the Hirabag the next day. On this occasion also ladies attended the function. There were recitations and extempore speeches and Messrs. S. K. Bramhandkar, H. K. Kothare, M. B. Mankar, G. N. Talpade, and D. M. Kothare were declared to be the prize-winners. Among them Mr. Bramhandkar pre-eminently distinguished himself as a very self-possessed speaker. The monotony of speeches was relieved by some humorous recitations and by the sweet voice of the nightingale of the Samaj, Mr. Vasudeo N. Zaoba. The third function in connection with these celebrations was the prize-distribution gathering which was held on 13th December 1913 in the Framji Cowasji Hall at Dhobi Talao, when Honourable Sir Claude Hill, one of the members of the Executive council of Bombay, presided. It was largely attended by ladies and gentlemen of the community. One of the chief features of the gathering was a very interesting debate organised by the Samaj

on the question "Are the mental capacities of the sexes equal?" when 15 budding orators of the Institution took part. The honours of the debate went to Messrs. Manikram N. Talpade, K. N. Talpade, V. S Kirtikar and A. G Rane. The president referred to the history of the Samaj written by Mr B. K. Dhurandhar and congratulated the Samaj upon the vitality it had displayed throughout its troubles and trials. He spoke as follows :—

"Not the least value of occasions of the kind is, to me at least, the fact that it compels one to familiarize oneself with conditions of the various communities of India, large and small. I say, compels one, not because we are reluctant to learn, but because we ordinarily lack both opportunity and leisure In a properly constituted society such for example, as is depicted in "the New Utopia" we should all have plenty of leisure to discuss, at ease, the affairs of all classes, and they would all be decided all fresco while we sat around in easy chairs. In India as things are, my friend Mr. Mankar will bear me out in this, all of us officials are so over-burdened with work with much of it unimportant detail, that we have no time to devote to the far more important

duty of knowing intimately all sections of the Community. It is therefore only when we are forcibly dragged forth from that factory of Government resolutions, known as the Secretariat, by people of courage and determination such as your secretaries, that we emerge, blinking into the light of day and come to know something of our fellowmen.

How Officials Learn.

"In India, it is peculiarly desirable that we should be frequently dragged forth. I forget for the moment, precisely how many castes of Hindus reside in Bombay City alone, or how many languages are spoken. It is obvious that I am even more deeply ignorant of the constitution and history of these castes. Therefore I am proportionately grateful for having been compelled to learn what is to be known about the Social Samaj of one branch of the Prabhu Caste. And I am bound to say you have made my task easy. *The well got up booklet of which a copy has been presented to me, has made it not only easy, but, pleasant to follow your history. Its perusal has perhaps been the pleasanter on account of the eventful nature of it. The stirring events which marked the progress of this Association especially in its earlier days, make its record*

quite exciting. You have passed throughout days of discord, due to conflict—the perennial conflict of the world—between your conservatives and radicals. And through days of sorrow, also common to all the rest of humanity, owing to the loss of men of light and leading and the ravages of the plague But throughout, your Samaj has betrayed a very real vitality. Indeed, I should like to say that the troubles and trials which you have experienced, the set-backs you have suffered, to my mind, are one of the most hopeful signs for you. *while, the courage and frankness with which you have set them forth in your history, concealing nothing and palliating nothing, are of the highest augury for the future. Courage, frankness, an absence of hypocrisy, I cannot think of better characteristics for any Community.*

All Round Awakening.

"Let me say a word, generally about the struggles through which you have achieved your advance; for they are typical of, and form in a small field, the happening among the people of India at large. Commencing in the year of the first Jubilee, when Her Majesty Queen Victoria sent to India message of love which is still remembered, this Community of

yours in common with the larger community of educated and progressive India, commenced to organise itself into a Samaj or Congress. During the 25 years that have elapsed the word perhaps most on men's lips has been 'organisation.' There has been in fact an awakening all round and a movement toward self-realization. And just as in the case of your community, there have been difference of opinion, rifts and squabbles, and a general division of parties into Progressive and Moderate, in the wider field of politics, this process has given rise to alarms and excursion to much talk, and (I think on the whole) a great deal of good. Now, this is largely, in whatever field, a result of education, and if Government can claim nothing else, it can at least claim having given education which has found the fuel to work the engine. In whatever field of social or political life we find the same mental awakening. It has been frequently said that the troublous feature of this awakening is the result of the pouring of new wine of Western learning into the old bottle of Indian philosophy and tradition; and no doubt, there is this truth in the analogy, a fermentation was to be effected. Is it to be deplored? I for one do not think so, we may regret the quarrelling,

the occasional manifestation of ill-feeling, (or even worse) which have resulted. There may be among us those who prefer and hanker after the peaceful old order of things. But is it not best to realize that stagnation means retrogression and that no progress uphill was ever made save with effort and sometimes pain? *The experiences of your Samaj are on a small scale the experiences of India at large You awoke to the realities of existence. You found others afoot and doing. You organized yourselves to protect your own interests and to promote the welfare of your small community*

The Difficulties of Change.

"In the proces you at once were confronted with the difficulties which confront all change and progress. You had your ups and downs. In the early years of your history, you found the reaction strong enough to stay all attempts at advance. There were schisms and resignations. But the Samaj bided its time patiently. Your great men—the Kirtikar family and the Hon Mr. Justice Rao foremost amongst them perhaps-quietly watched their opportunity and by the gradual creation of a more enlightened public opinion, your leaders have guided the affairs of the Samaj, till today you are a

prosperous organisation, holding together the stronger elements in your community, promoting education and generally devising means for the advancement of your caste. I think that *your history gives the* highest hopes for the evolution of events in the wider and more turbulent field of politics. Conditions are there more complex by far, but at bottom human tendencies are the same. *You, Pathare Prabhus, have steered your Samaj into a channel of enlightened benevolence* and I believe that the other communities in India, either jointly or severally will eventually do the same and that the inevitable trouble inherent in political evolution will, so far at least as these outward manifestations go, tend to become more reasoned and more constitutional, as progress, educational and social, ploughs deeper into the community and there comes to be a truer understanding and truer perspective. I congratulate your Samaj upon the good work it has done so patiently in the past, and I hope, indeed I am confident, that the celebration of its Silver Jubilee is merely marking its entrance upon a stage of wider and *more cosmopolitan usefulness* in the future. You can't improve upon your motto — " Unite, Educate and Hope."

The last function in connection with the Silver Jubilee celebrations was a social gathering held on 25th January 1914. The gathering followed by a dinner was a great success and unique in the history of the Institution. The gathering was attended by 550 members The success of the dinner was entirely due to Mr. Trimbak Dwarkanath Dhairyawan

After all, the Silver Jubilee marked only its entrance upon the stage of wider and more cosmopolitan usefulness in future. The Jubilee celebrations had a two-fold significance. They marked the zenith of the popularity of the Samaj among the members of the Institution. They were a recognition of its position in the community. In short, the Jubilee brought home to the imagination of its members that the Samaj had a new function to fulfil, a new role to play, as the representative of communal interests and the embodiment of communal sentiment.

CHAPTER II.

THE period that immediately followed the Silver Jubilee was marked by a powerful awakening on the part of the members of the Institution to a sense of their importance as a community, and the dangers that threatened them and the first step that the Institution took in this direction was the census of the community. Another distinguishing mark of this period is the slow pursuit of the policy of Liberalism. Considerable improvement in the lecture series followed by invitation to outsiders to lecture in the Institution is also a noticeable feature of this period. It was during this period, that great stimulus was given to the art of public speaking by magnificent donations received from the members of the Institution. To each of these features, we propose to devote a few lines.

On 11th September 1914, the Samaj adopted a very important practical measure for the benefit of the community. It undertook the census of the community, a task which the Institution discharged with great credit to itself and in conformity with the traditions which it had developed since its foundation. The step was inevitable, having regard to the

wide-spread endeavour at self-regeneration. It was felt that behind the appearance of contentment and respectability lay many cankers which could only be revealed by a thorough house to house inquiry carried into the domestic condition of the people Accordingly, at a Special General Meeting held on 11th September 1914 a provisional sub-committee was appointed for the purpose of carrying out the census operations. Mr. M. R. Jayakar was appointed Chairman of the provisional sub-committee. This provisional sub-commitee appointed a working committee with Mr. Gajanan S. Desai as the chairman and Messrs Sadashiv K. Dhurandhar, S. V. Rao Y. W. Desai and Dr. G. S. Wazkar as Secretaries. The Working Committee appointed 98 enumerators under 34 superintendents and allotted different wards to them. All these officers discharged their duties with great tact, delicacy and cheerfulness as well as with scrupulous care and accuracy. The total number of schedules collected was 814. After the preliminary report was drawn up, an opportunity was given to all the members of the community to discuss the report before it was sent to the press on the occasion of the lecture by Mr. B. K. Dhurandhar under

the monthly lecture series on "Facts disclosed by the recent census operations in connection with the Pathare Prabhu community." The lecture was presided over by Mr. M. R. Jayakar. Ultimately the report was published in 1916 with a brilliant introduction from the pen of Mr. M. R. Jayakar and a brief but suggestive foreword by Diwan Bahadur G. S. Rao. The Times of India wrote an Editorial on this report on 8th March 1917 which it is worth while to reproduce. It went as follows:—

A Progressive Bombay Caste.

" The spirit of investigation we are glad to see is growing and the tendency to form opinions without regard to facts is steadily losing ground amongst educated Indians. A good example of the practical application of this new spirit to social questions is afforded by the Report of the Census of the Pathare Prabhu Community a copy of which has been sent to us. In an interesting introduction Mr. M. R. Jayakar, one of the ablest members of the Bombay Bar tells us how the idea of such a Census occurred to the leaders of the Community and sets forth with remarkable clearness and candour the lessons to be

derived from a study of the conditions disclosed by the Census. He rightly says that the Census marks an event in the history of his caste When the leading men of a community set themselves in a spirit of genuine earnestness to elucidate the causes of the diseases which affect or seem to affect it, we may be pretty sure that they are in the right way towards finding an effective remedy for them. In a brief but suggestive preface Mr. G. S. Rao, lately Govt. Pleader and acting Judge of the High Court of Bombay, recalls the fact that the Prabhus were at one time among the most influential and prominent citizens of Bombay holding high offices under Govt. and contributing largely to the growth of the City. They have an even higher claim to consideration at the hands of the historian of our City because Mr. Rao tells us the Prabhus were among the first settlers in Bombay. They were the first to introduce the blessings of civilization into this island and to transform it from a fishing village into a flourishing town. They prospered greatly and were in the first half of the last century the principal land-owning caste in Bombay. The share mania of the Sixties however brought down many Prabhu and other families and

Mr. Rao thinks that to this period may be traced the decline of his community. Within the last few years, however, the members of this famous caste have recognised the need of serious effort to regain their diminished prosperity and prestige and the Census which was entirely organised and carried out by the younger members of the caste is a striking proof of their intelligence and capacity to work for the rehabilitation of their community.

"Mr. Jayakar in his introduction to the report writes in a much too pessimistic view of the rapid decline of the manhood, womanhood and childhood of the community, but he bases his conclusions solely on the figures of the Census of 1911 and this caste-census which was taken three years later. We have endeavoured to obtain some statistics of previous Census with the object of comparing the position of the caste with that in previous years, but without much success. The Census of 1872 was the first taken in India and the figures obtained thereat are not worthy of much credence. In any case we have not been able to trace any, relating to the Pathare Prabhu caste at that date. In 1881 the number of "Prabu Patanis" in Bombay City is

stated to have been 4,756. In 1891 the caste name simply "Patani" is indicated in one of the tables to have consisted of 4,317 persons. In 1901 the number of Pathare Prabhus in Bombay City dwindled to 1,502 while in a table classifying caste Pathare Prabhu and Pathare are both given as castes of predominantly Aryan or Scythian types. At the last census the number enumerated as Patane Prabhu was 2,359. The census taken by the Caste in 1914 however shows that total number of the Pathare Prabhu caste in the City is 4,739. The facts that the caste census took three days while the Official census was taken in the single night and also that the former was taken in October when there is very little exodus from the city while in 1911 census was taken in March when considerable number of the middle classes lived in the suburbs have perhaps somewhat exaggerated the figures obtained at the last census But in view of the fact that both in 1881 and 1891 the ordinary census gave the total population of the caste as over 4,000 we think that the sudden drop in 1901 should be put down as an aberration. The total population enumerated at the caste census is therefore probably about the right number.

"The caste is almost wholly confined to the City of Bombay, the proportion of persons per thousand [illegible] Bombay having been found [illegible] the entire caste to be [illegible] [illegible] at the [illegible] in the [illegible] the level of literacy in it is very high, nearly every man and woman being able to read and write Marathi which is the [illegible] We are not able to take [illegible] view of the future of the Pathare Prabhus as Mr. Jayakar does on the basis of the figures collected at the caste census. The proportion of Bombay-born in the total population of all classes of the City was under 20 in 1911 as against 23 in the 1901 census. This might have been due partly to the large exodus in 1901 of people who came from the districts owing to the plague but there seems also to be a certain tendency to decline in the native inhabitants of the Town and island of Bombay. The Pathare Prabhus being a pre-eminently Bombay caste perhaps share this tendency to some extent. May we suggest to the leaders of the caste that one way to arrest any tendency in this direction may be found in the migration of the members of the caste to the suburbs away from the crowd and congestion of their old

habitation in the heart of the City? We understand that the idea has occurred to the leaders of the caste and that, arrangements are already advanced to start a Pathare Prabhu Settlement in Salsette "

The Pathare Prabhu community, as the report says, numbered 4739 souls, 2395 being males and 2344 females. The report revealed the undeniable fact that there was a rapid decline of manhood, womanhood and childhood of the community, and the chief causes of the decline were the crowded life which the City of Bombay had been fast developing with its attendant evils of impure air and poverty. The Great European War had hit hard the middle classes of Bombay, especially the Pathare Prabhu community. The miserable condition of the community as disclosed by the census report engaged the serious attention of the members of the Institution and at a Special General Meeting held on 15th July 1917, a committee was appointed to consider to what extent the Samaj can strive to promote the welfare and prosperity of the community. What its result was will be considered later on.

We will now consider the second feature of this period, namely, the pursuit of the

[illegible] of liberalism. This was manifested by the adoption of the following resolutions by the General Body at a meeting held on 1st February [illegible]: (1) that lady members of the Pathare Prabhu community should be invited to the prize distribution gathering. (2) that the [illegible] Prize offered by Mr [illegible] Kothare be accepted. In [illegible] Mr Raghunath N. Kothare at the express desire of his mother, Mrs Manekbai Narayan Kothare, offered a donation of Rs 500 in the 3½ per cent G. P. note interest of which was to be utilised for awarding a prize to a lady student of the community passing any of the higher University examinations and standing first among the lady students of the community. Upto that moment the prize distribution gathering was only open to the members of the Institution, and special prizes were given to the members of the Samaj who under the rule could be only male members of the community. The acceptance of the above-mentioned resolutions marked a welcome advance in the policy of the Institution. This was followed by several handsome donations received from the members of the Institution for the award of special prizes to the successful female members of the com-

munity who had passed the various University examinations. These prizes owed their origin to the sad death of the departed soul and a living effort made to keep the memory of the dear ones green. With the flow of these donations, the Samaj soon developed as the centre of all educational activities of the community. Henceforward the Samaj Prize distribution gathering assumed a new importance. It became a miniature convocation of the community where successful candidates of both sexes who had passed the various tests, received prizes with a motto fashioned in letters of gold "Use a book as a bee does a flower." It is not therefore difficult to account for the success and popularity of these gatherings.

The Samaj did not stop here. It invited ladies at the elocution gatherings and lecture meetings. At one of the lecture meetings, Bai Parwatibai Athavale took part in the discussion In 1915 Mrs. Sarojini Naidu, whose fame as a poet has gone from sky to sky, delivered an eloquent, stirring and inspiring address to the members of the Institution before a large and mixed audience In choice words Mr. V. K. Dhurandhar, the president of the Institution, thanked her and

Mr. B. K. Dutt on rising to seconding the vote of thanks described her as "Half woman, half bird," a remark which the distinguished poetess seemed to appreciate. Her address made such a lasting impression on the minds of the audience that there was a great demand for the slender little volumes of her poems at the great Institution gathering held in 1917.

The extension of invitation to the ladies of the community and the acceptance of the principle of awarding prizes to ladies naturally raised a question: "Should ladies attend the Sabha gatherings as mere guests and accept the prizes without being its members?" This brings us to the celebrated ladies' question, viz., the admission of ladies as members of the Institution. The inter-play of forces of liberalism and conservatism has always been a marked feature of the Institution. The movement is always a struggle between the contending factions. It is to be judged not so much upon the apparent question over which it was raised, but as for the underlying principle the question involved. The question was not so much, whether ladies should be admitted as members of the Institution but whether the Institution was to advance on liberal lines with

the help and co-operation of the fair sex of the community who constituted nearly half its portion.

The claim on behalf of women of the right to become members of the Institution or to be placed in a position of absolute equality with the male members of the Institution was put forward on the eve of the Samaj Silver Jubilee. In the beginning of the year 1914, Mr. R. B. Kirtikar took up the subject for discussion at a conversational meeting 'स्त्रियांना समाजाचें सभासद करणें इष्ट आहे काय?' By the end of 1914, Miss Jumna V. Dhurandhar knocked at the doors of the Samaj and applied to the Managing Committee for being enrolled as a member of the Institution. The Managing Committee at a meeting held on 1st October 1914 resolved as follows—"Miss Dhurandhar be informed that under the rules and practice of the Institution they could not see their way to comply with her request." On the Anniversary day in 1915 Mr. B. K. Dhurandhar, the then President of the Samaj, while making introductory remarks referred to the two principal activities carried on by the members of the Institution. One followed the path of enlightened benevolence and the other of gallant liberalism. This

remark led to the birth of a new party in the Samaj known as the Liberal party. For days together after the incident, one could see the members of the party attending the Institution with a badge "G.L." (Gallant Liberal). On 11th September [illegible] a new institution called Mahila Samaj came into existence and it was believed that this institution would meet the demands of the Prabhu ladies to have the Institution by themselves run on the lines of the Samaj and thus put a stop to the agitation carried on by the Liberal party for the benefit of the ladies of the community. But the Liberal party stood for principle and justice, and carried on the agitation with unabated vigour. A parliamentary debate was arranged on this question when Mr. R. M. Rane, the energetic Premier moved, "That this house is of opinion that female members of the Pathare Prabhu community be admitted as members of the Samaj, provided they have attained the age of 18, or have studied upto English IV standard." It was stoutly opposed by the leader of the opposition, Mr. R. H. Trilokekar. The bill was passed by 9 votes, 37 voting for and 28 against. But this debate was purely of academic interest. Woman suffrage was an academic issue upto now. It now became

the issue on which the Liberals were ready to fight to the last ditch Mr. S V Rao, one of the members of the Liberal party, gave notice of motion to move at the General Meetng of the Samaj that the lady members of the community above the age of 18 who had studied upto English IV standard should be eligible for the membership of the Samaj. This was considered at a Special General meeting held on 27th July 1919 when after a long discussion the proposition was lost by a majority of 2, 41 voting for and 43 against. Undaunted by this failure the Liberals pursued their policy. It is remarkable to note that at this very time the "Sex Disqualification Removal Bill" which was on the legislative anvil of the Imperial Parliament became law on 23rd December 1919 It was in the fitness of things therefore that the Liberals pressed for the rights of women. Whereas in England the struggle was carried on by females for their rights, here in this Institution, it was continued by males for females. In the elections held in 1920 the Liberals captured most of the seats on the Managing Committee and their first measure was to bring the question once again before the General Body. This question came up for discussion before the General Body on 27th June 1920. So great was the enthusiasm

discharge from the motion that the debate had to be adjourned twice. After a heated and prolonged debate, the proposition was put to vote and lost by an overwhelming majority. One of the main arguments which really told with the whole view of the question was that the Samaj being a literary and educational institution for the community, whether male or female, which had all the necessary qualifications under the constitution had the right to become its member. The census of 1911 showed there was hardly an excess of males over females. It was wrong, the Liberals argued, to exclude the other half of the community from the benefits of the Institution. The ladies could attend the prize distributions, gatherings and lecture meetings, receive medals, prizes, deliver lectures in the Institution, and yet they were denied the right to be members of the Institution. The case of the opposition rested solely on the grave moral danger the Samaj would have had to face by the admission of the fair sex in the Institution. The opposition relied strongly on the remarks made by Mr. M. R. Jayakar in the census report to the effect that the healthy companionship between males and females is possible under proper safeguards.

The loss of individuality of the Institution, the chaos that would result from the entry of the ladies in the Institution, leading ultimately to the destruction of the Institution which was solely started to give benefit to the male members of the community, appealed to a large number of Samaj members. As a result of this vote, the Liberals resigned their seats on the Managing Committee and sub-committees. They refused to accept prizes and some of the lady-students who had passed the University examination followed suit. For sometime at least, the Liberals non-cooperated. By their departure, the Samaj debates lost much of vigour and brilliance which characterised their debates in the Institution. Year after year till the eve of the Golden Jubilee, the ladies' question was agitated and lost on the floor of the House. It may, however, be mentioned that the Liberals gained a decisive victory on this very question in a far more representative institution of the community, namely, The Pathare Prabhu Charities, in the year 1925.

We now propose to devote a few lines to another feature of this period, viz., marked improvement in the lecture series, whether ex-

look at the question from the point of view of literature, or from the point of view of matter and style. The subjects appeared to be more in touch with the feelings stirred in the heart of men and women and showed greater sympathy with events and movements taking place in the larger world. The current had already begun to flow in more wider and natural channels. It became more practical now. The Samaj tried the happy experiment of requesting the [illegible] to lecture at their meetings. It gave the members the opportunity of hearing some of the best speakers and placed before them inspiring examples in the art of public speaking. Mr Vimadalal, the well-known Solicitor, was the first gentleman to be invited by the Samaj to deliver a lecture. Ever since then there has been a continuous stream of distinguished outsiders. This evidently brought the Institution to the notice of outsiders and thus helped to establish a better understanding between the members of the Samaj and outsiders. Reference has already been made in the last chapter to the speech of the Honourable Sir Claude Hill, a member of the Executive Council of the Bombay Government, who presided over the prize distribution gathering at the time of the Silver Jubilee

celebrations It will not be wrong to say that one inevitable result of his visit on that occasion was to bring the Institution to the notice of the Bombay Government. Several Bills and questions referred to Samaj by the Bombay Government for their opinion may be safely traced to his visit to our Institution. The position of the Samaj as a representative institution of the community was definitely recognised when the Government of Bombay in 1916 referred Honourable Mr C. H. Setalwad's Hindu Muslim Disposion of Property Bill for its opinion A Special General Meeting was called for this purpose on 19th April 1916 when a committee was appointed to draft the opinion and forward it to Government. The opinion was in favour of the bill which ultimately became law so far as Hindus were concerned. This was immediately followed by another letter from Government of Bombay requesting the Samaj to give its opinion on the question of establishing a City Court in Bombay in addition to the existing Courts. A Special General meeting was called on 17th November 1916 to consider this question and a subcommittee was appointed to report on this matter. The opinion of the Samaj lent itself in favour of the establishment

of the High Court. In 191[illegible] the Government of Baroda sent to the Samaj "The Hindu [illegible] Bill" and Honourable Mr Patel's Hindu Marriage Validity Bill for opinion. The Institution approved of the spirit and principle of these Bills.

As the lectures [illegible] at the [illegible] during the year, [illegible] stimulus was given to the art of public speaking in the Institution. The main object of the Samaj is to train the members of the Institution in the art of [illegible]. The Institution had by this time become the nursery of young orators. The lectures committee during this period paid [illegible] attention to the art by organising [illegible] debates and [illegible] gatherings. The first debate on parliamentary lines was held in November 1917 when Professor V. G. Rao as Prime Minister moved, "That this House recommends the admission of Kunchole members into the Pathare Prabhu community." Mr R B Kirtikar led the opposition and the Speaker of the House was Mr. V. K. Dhurandhar. It was a subject which aroused the feelings of the young and old. Intense excitement prevailed for nearly 15 days. The Bill was lost, 89 voting for and 118 voting

against. This was followed by another parliamentary debate on Mr Patel's Bill when Mr V. K Dhurandhar as the Premier moved "that this House is in favour of the bill." Mr. R B. Kirtikar again led the opposition. The chair was occupied by Mr. R D. Rane. The third parliamentary debate was held in 1919 on the question of admission of ladies, to which a reference has been made in the previous pages But this was not all. To encourage the art of public speaking Mr. S B. Rane and Professor M. B. Rane offered a handsome donation of Rs. 500/- in the shape of G. P notes the interest of which was to be utilised in awarding prizes to successful members taking part in the elocution gatherings. The prizes were to be named as Narayan Dinanathji Prizes. This was the beginning of the elocutionary gatherings and the Samaj owes a deep debt of gratitude to Mr. S. B. Rane who has been rightly styled as the "father of elocution" for the keen interest he has taken in this matter. The first elocution gathering was held on 5th September 1915 when Messrs. Bhalchandra R. Dhurandhar, G. N. Talpade and U. A. Vyavaharkar were declared successful candidates. The subject for the elocution competition was "What contributes more to

the progress of humanity, truth of literature or truth of science ? When votes were taken, there was a preponderance of votes in favour of science. This was followed by another book-prize donation of Rs. 1000 by Mr. W. D. Rane to perpetuate the memory of his father, Dr. late [illegible] This was specially offered to encourage the art of reading and recitation among the High School Students. Accordingly in 1916 two elocution gatherings were held. In 1917 Mr. Ganesh V. Velkar offered a generous donation of Rs. 1000 for awarding prizes to the best extempore speeches. This necessitated an additional Elocution gathering. Another donation from the New Wadi Debating Society of a sum of Rs. [illegible] in 1922 completes the picture. This was earmarked for "Hat Speeches." The Samaj now holds four elocution gatherings and all of them have proved very attractive and are very largely attended. Behind these donations and gatherings one can clearly see the figure of Mr. S. B. Rane moving.

CHAPTER III.

WE now proceed to give a brief account of the special entertainments organised by the Samaj between the years 1914 & 1920 On 11th April 1915, the Samaj held an entertainment in the Mangaldas Gardens to congratulate Diwan Bahadur G. S. Rao on his securing the high distinction of Diwan Bahadur from the Government At the entertainment, the Samaj, out of feelings of gratitude for the great services rendered to the Institution by Diwan Bahadur Rao, presented to him a silver tea service. Two years later, the Samaj entertained Professor M. B. Rane on his appointment as a Fellow and Syndic of the Benares University. In 1918 Mr. *Balaram Dnyaneshwar Kothare* secured first class in B. A. examination and carried the Duke of Edinborough Scholarship, while Mr. M. G. Kothare stood in the first class at the B. Sc. examination and carried Gibbs Prize. Both of them were entertained by the Samaj on 25th August 1918 for securing high university distinctions In connection with these entertainments, it will not be out of place to mention that in 1917 the University Company was formed which ultimately developed into University Training

[illegible] 12th [illegible], the [illegible] letter from the [illegible] Company [illegible] The M[illegible] the [illegible] of [illegible] M. D[illegible] P. M. R[illegible], [illegible] D. [illegible], M. [illegible] H. K[illegible], R. M. [illegible] and Dr. M. P. [illegible]. The M[illegible] and [illegible] opportunity of [illegible] and [illegible] in their [illegible] retired the [illegible] December 19[illegible], Professor V. [illegible] the high academic distinction of "Officier d'Académie" conferred upon him by the French Government. This was followed by another entertainment given on 2[illegible]th June 19[illegible] in the Marwadi Vidyalaya Hall to [illegible] Miss L[illegible] S. Mankar on her being the first lady doctor of the community.

(2) Dr. N. V. Ajinkya on his passing the M. D examination of the Bombay University, (3) Mr. S. K Bramhandkar on his passing the Advocates Examination (O S.), (4) Mr B B. Navalkar on his getting through B Ag Examination

On 18th January 1920 Dr. M B Velkar was given an entertainment on his return from England as one of the members of the deputation sent by the Home Rule League in connection with the Montagu Chelmsford Reforms. This entertainment was an indirect recognition of the principle for which Dr. Velkar fought hard in the Samaj and for which ultimately he had to resign. To Dr. M. B Velkar belongs the credit of awakening political consciousness in the minds of the young members of the Institution. For years together, previous to his resignation in 1913, he, along with his friends, delivered series of lectures on political problems of the country in the Samaj. This action was naturally objected to by a large section of the Samaj members who did not believe in converting the Samaj platform into a political arena. At last Dr. Velkar was persuaded by the Managing Committee to tender his resignation, a step which Dr Velkar wisely took in the intetest of the Institution. But

As against these pleasing events, the Samaj had the unpleasant duty of putting on record the sad deaths of several distinguished Indians, members of the Samaj and community. Special condolence meetings were convened to mourn the deaths of Hon Mr. G K Gokhale, Sir Phirozshah Mehta, Dadabhai Navroji, Sir William Wedderdum and Lokmanya Tilak. They were also convened to record the deaths of Messrs. Sunderrao Gajanan Jayakar, M A., Atmaram Balcrishna Kirtikar, R. B Dhakji Kassinathji, Lt Col. K. R. Kirtikar, Mr. Khanderao N Talpade and Mr Waman Balkrishna Kirtikar (one of the founders). Appendix H shows the list of special condolence meetings convened by the Samaj later on and the persons in whose memory they were held Occasions like these serve only to remind us of the uncertainty of life and instability of human glory. It is not given to us to question the will of the Providence. Yet we cannot help expressing our feeling that it is difficult to fill in the gaps made in our ranks by the lamentable and in some cases untimely deaths of the members of the Institution who have left behind them the memory of having served their generation and the Samaj with an un-

stinted measure of devotion. These are the figures which deserve to live in the memory of the Samaj.

We cannot close this chapter without a reference to the outbreak of influenza. In 1918 a terrible epidemic in the shape of influenza made its appearance in the Bombay city and played considerable havoc. Fortunately, it did not last long but during that time it claimed several victims from among the members of the community. A meeting of the various representatives of the community was called under the presidentship of Mr. M. R. Jayakar in the Zaoba Mandir. A temporary hospital was established in the Charity Building at Chowpatty and a fund was started for the purpose. The Samaj contributed Rs. 101 - to this fund. It must be mentioned that the members of the Samaj were prominent in the hospital having offered their services to attend on the patients. This is one more instance of the fact that the members of the Samaj were ready to perform the dangerous duty in the loving service of their fellowmen even at the cost of their own health and safety.

CHAPTER IV.

REFERENCE has already been made in the previous chapter to the appointment of the Committee by the Samaj for the purpose of considering the ways and means of promoting the welfare of the community. The Committee directed its attention to the question of the employment of women, a problem which had grown up side by side with the question of the employment of men and which was due to a great measure to the incidence of poverty in the community. The Committee was unanimous in recommending the establishment of the Kalabhuvan or "Industrial Institute". It was believed that the existence of the institution of the type of कलाभुवन would go a great way to solve the problem of employment of women and give to the needy and poor women of the community the necessary instructions in the art of Sewing etc. and help them to earn an independent and honourable living

This recommendation was accepted by the Samaj and the Institution called कलाभुवन, was started under the auspices of the Samaj. It was formally opened on the Ganesh Chaturthi Day, 5th September, 1921, by Diwan Bahadur

Ganpat Sadashiv Rao in the presence of a small but influential gathering. It was housed in Fanas-Wadi "Shree Ram Temple" belonging to Pathare Prabhu Charities at a nominal rent of Rs. 10 - per month. It is interesting to note that the Institution started its work with the following financial resources:—

Donations.

1	D. B. G. S. Rao	Rs.	500
2	Mrs. Sonabai Jayakar ...	..	101
3	Mr. Gajanan Vinayak Velkar	..	101
4	Mrs. Rojibai Sunderrao Jayakar	,,	101
5	In memory of Mrs. Gajrabai Balaji Rao by Mr. B. G. Rao	,,	101

Mr. M. R. Jayakar. Mrs. A. P. Kothare, Mr. L. B. Nayak and Mrs. S. N. Jayakar presented sewing machines.

The management of the Institute was left in the hands of the Joint Council of Ladies and Gentlemen helpers. The Council was fortunate in securing the services of Mrs. Sonabai Jayakar as the President and Messrs. L. B. Nayak and Rohidas H. Trilokekar as Jt. Hon. Secretaries. Under the able guidance

of these ladies and gentlemen, the Institution started its work Instructions in sewing and dress-making were imparted in the Institution. As the idea of this type of education was a new one and the instruction given was free, there was a considerable rush in the beginning for admission to the Institution. A year later, this rush for admission dropped. Many of the Prabhu ladies who received some training in sewing and dress-making left and it is sad to note that the very first report submitted by the Joint Council of the Institute did not show any sign of encouragement. Only two ladies of the community took its advantage during the year. Possibly the novelty of the thing had passed off and the limited resources of the Institution left no room for undertaking any enlargement of the scope of its work by the addition of new branches of instruction. It, however, appears that the Institution placed all the facilities it could before the Prabhu ladies. On 26th August 1922 an exhibition was held in the premises of the Institution where two-hundred articles of clothing of various designs, shapes and patterns made in the Institution were exhibited. In October 1922, the Institution sent forty-two articles to

the exhibition held under the auspices of the National Girls Schools in Bombay. Two years however rolled on without any satisfactory progress. At this time Mrs. Sonabai Jayakar who laboured with extraordinary and incessant energy resigned and her place was filled by an equally energetic lady of the community, Mrs. Kashibai A. P. Kothare. It must be admitted that the attitude of the leading Institutions of the Community was sympathetic and members of the Community were eager to help this Institution. The Samaj Amateurs and Literary Amateurs helped this Institution in the hour of need by donating Rs. 450 - and Rs. 607 - respectively. With all the loving care which was bestowed by the Joint Council on this Institution, the Institution began to show signs of decay. Opposition to the whole scheme which was manifested off and on at the Annual General Meetings of the Samaj whenever the report of the Institution came for consideration suddenly burst forth. On 28th June 1925 the General Body of the Samaj called upon the Institution to submit a report as to the best way of making the Institution a success. The Joint Council of the कलाभुवन recommended the handing over of the management of the Institution entirely to

the then members of Ladies Council who were willing to work the Institution independently of the Samaj and with all the existing liabilites. This offer was unfortunately rejected by the members of the Samaj who stood too much on their prestige and dignity with the result the Samaj lost for ever a fine opportunity of reviving the institution The Samaj continued the management as of old but it failed to prop the tottering fabric of the Institution The situation was getting worse and the Samaj had no other alternative but to call a Meeting of the General Body On 9th September 1926, the General Body reconsidered the whole question and it was unanimously resolved to hand over कलाभुवन in the first instance to.—

(1) Mrs. Kashibai A. P. Kothare.
(2) ,, Lanubai S Dharadhar.
(3) ,, Ahilyabai B Rane.
(4) ,, Sonabai Bapuji Talpade.

But no reply was received from these ladies Mahila Samaj was then approached to take up the management of the Institution. The Mahila Samaj agreed to take up the management provided they were not burdened with any liabilities. This conditonal acceptance was hardly consistent with the terms

of the resolution passed by the Samaj on 9th September 1926, and the Institution was wound up in accordance with the resolution of the General Body.

Thus ends the short but tragic story of an Institution which, if it had been properly handled and supported, would have turned out a very useful institution and proved a great boon to the community. As the matter stands, this episode leaves a dark spot upon the otherwise bright surface of the Samaj. On the causes of its failure, it is useless to dwell. One thing is clear that it was far beyond the powers of the Samaj to take up this venture and too great a burden which the Samaj could bear. We search through the records of the past that we may learn wisdom for the present and hope for the future. We hope the lesson of its failure will not be lost upon the Samaj.

CHAPTER V.

ABOUT the time the Samaj started the Kalabhuvan, the whole community was stirred by the application made by the section of Prabhu community known as Kanchole Prabhus for re-admission into the community and a commission was appointed by the community to investigate the claim of this small section A vigorous compaign was launched in the Samaj in the shape of lectures and between the appointment of the Commission in January 1922 and the withdrawal of the petition in July 1922, several lectures were taken up by the various members of the Samaj on this burning question. They were.—

1 Mr. D. M. Kothare—
परवाच्या ज्ञातीच्या सर्वसाधारण सभेवर सुचलेले विचार.

2 Mr. B R. Trilokekar—
कंचोळे समाजाला प्रभु ज्ञातींत कां घेऊं नये ?

3 Mr. Dhondu V. Rao—
कंचोळे प्रश्न आतांच कां निघाला ?

4 Mr. C. B. Velkar—
कंचोळे प्रश्न कसा सुटेल ?

5 Mr. H. G. Desai—
कंचोळे समाज व पाठारे प्रभु ज्ञातीचें कंचोळें कमिशन.

The lectures delivered in the Samaj have done much to train opinion and create a force in the community. If there was any occasion which wrought unity of thought and action, it was the Kanchole question. At each of these lectures, strong speeches were made against the admission of this sect into the community. What could be the effect of such a campaign? The question had already given rise to a considerable amount of embittered and factious feeling in the community and this agitation was considerably helped by the lecture propaganda of the Samaj. The petitioners saw what was going on in the community and readily withdrew the petition, mainly on the ground that they were not at all anxious to cause any feeling of disunion or fan the embers of discord in the community.

If the Samaj has done much to create public opinion in the community, it has also prepared and trained a body of volunteers to help the Samaj and the community. No better illustration can be given of this statement than the help given by the Samaj Amateurs at this juncture. The finances of the Samaj in 1922 and 1923 were found in an absolutely unsatisfactory condition. It was difficult to make

both ends meet. Expenditure was steadily increasing. This difficulty was then overcome by the timely help given by the Samaj Amateurs to the institution. Full of life and energy, with no other desire but to do good to the Institution and the community, they started benefit performances. They staged Chandragrahan and Hunda, and out of the proceeds they donated Rs 450 - to the Samaj and Rs. 300 - for defraying the expenses of entertainment and special gatherings which had then become a marked feature of the Institution After all this help was extraneous Whatever stimulus we receive from without, it is bound to be sterile if there is no answering vitality from within The inherent force of the Samaj soon made itself manifest and the Samaj regained its normal strength.

The Samaj had at this time come under the wings of our poet and founder Mr. R. B. Kirtikar with Prof. V. G. Rao as the Vice-President of the Institution. A number of distinguished persons, mainly through the efforts of Professor V. G. Rao, honoured the Institution by their presence. To name a few out of many, Dr. Sylvain Levy, Dr. Tagore, Professor Winternitz, Rev. C. F. Andrews,

Professor P. A. Wadia, Captain Gladstone Solomon and Mrs. Sarojini Naidu. In short, the Samaj then presented a portrait gallery of illustrious faces. As mentioned above, the Samaj organised two special gatherings of unique nature in honour of late Dr. Sylvain Levy, the eminent orientalist, and Dr. Tagore, the world-renowned poet. The first gathering was held in the Marwadi Vidyalaya Hall on 24th September 1922 when Mr. M. R. Jayakar presided. Dr. Sylvain Levy addressed the audience in Sanskrit and English. Scenes from Sanskrit, French and Marathi dramas were staged by the members of the Institution. So deep was the impression made upon the distinguished visitors by the masterly acting of our members and the reception the Samaj gave that after their return to Europe, Mrs. Levy wrote an article on the impressions of their tour in India in which she spoke highly of the Samaj and was much pleased to see old Moliére revived on the stage.

This was followed by another gathering at the Cowasji Jahangeer Hall on 26th November 1922 when Dr. Tagore addressed a packed hall under the presidentship of Diwan Bahadur G. S. Rao. The Samaj presented a

purse of Rs. 1500 - to the Vishwabharati of Dr. Tagore Special mention must be made of Diwan Bahadur G S. Rao, Mr A S. Dharadhar, Dr S B Nayak, Mr Gajanan Vinayak and Prof. V. G. Rao, who contributed Rs. 250/- each and became life-members of the Vishwabharati, an institution whose main object is to seek to realise in common fellowship of study the meeting of the East and the West and thus ultimately strengthen the fundamental conditions of the world peace, through the establishment of free communication of ideas between the two hemispheres. Dr Tagore spoke for nearly an hour and it is difficult to reproduce in detail his whole speech which was itself a poem But the message which Dr. Tagore gave to the members of the Samaj may be summed up in his own words which he has used elsewhere.

"I love India, not because I cultivate the idolatry of geography, not because I have had the chance to be born on her soil, but because she has saved through tumultous ages the living words that have issued from the illuminated consciousness of her great sons. Brahma is truth, Brahma is wisdom, Brahma is infinite. Peace is in Brahma, goodness is in Brahma, the unity of all things.

"He, who is one, who is above colo
-distinctions, who dispenses the inherent ne
of men of all colours, who comprehends
things from their beginning to the end, let h
unite us to one another with wisdom which
the wisdom of goodness. ओम् शान्ति :—"

In 1923 Rev. C. F. Andrews lectured
'Indian Emigration.' Later on Dr. Winterr
of the Prague University gave an interest
discourse on "Ancient Indian Ballad Poetry"
the Prarthana Samaj Hall. On this occasi
Mr. Gajanan Nana Vijayakar composed ver
in Sanskrit in honour of Dr. Winternitz. T
was followed by a brilliant lecture by Ca
Gladstone Soloman, Principal of the J. J. Scho
of Arts on "Indian point of view of arts" und
the presidentship of Mr. M. R. Jayakar. In th
connection it would not be out of place
refer here to the remarks made by the learn
lecturer in his book. "Charm of Indian Art."

"I shall not easily forget an occasi
when it was once my privilege to be the gue
of the Pathare Prabhu Samaj. It was
experience of unforgettable interest. On th
afternoon it was my pleasant task to read
paper on Indian Art, and its reception was
that hospitable and kindly sort which must f

the European professor with the sense and shame of ignorance. There is always so much to learn in India, that the greatest foreign Pandit could do no more than touch the fringe of the mighty mystery

"Overpowered by reflections like these—reflections to which the crowded assembly, the keen intellectual faces, the stirring traditions of the Prabhus, and the amazing artistic endowments of the community all lent their weight—I was cheered and encouraged by the President—a man of distinction alike in his own learned profession and in the field of politics. The speaker delivered one of the most instructive extempore addresses on Indian Art to which it has ever been my good fortune to listen. But I well recollect that it was not so much his brilliant survey of the subject, nor his incisive searchings into the many ramifications, twistings, and complexities of the problem that held my attention, as the wonderful presentment of Indian Art in its broadest aspects, as the partaker of an indissoluble partnership with Man himself. It was neither upon painting, nor sculpture that he laid especial stress, but on an art that included all the beautiful and singular manifestations of the Indian mind and hand, an

art all-embracing and deep, an art of the home as well as of the studio. It seemed as though it were the lost Art of Europe of which he spoke resisting the impact of fearful things in her last, and perhaps her first, citadel—India. He spoke of the battle of Beauty versus Common Sense, of Ideals versus Hard Facts, of the fight of the celestial dreamer against the hard-headed rationalist."

It was at this lecture that Mr. M. R. Jayakar made a suggestion to the members of the Samaj to organise an exhibition of Arts and Industries in order that material expression may be given to the new ideals and new forces. It was for the Prabhu Prabhat Board which contained men who had grown grey in the service of the Institution to supply this want and they took up the idea.

The volume of their labour grew more prodigious every day and their efforts were ultimately rewarded. The great exhibition was opened by Sir Leslie Wilson, the then Governor of Bombay, in December 1926 before an enormous concourse of persons and amidst scenes of triumphant enthusiasm. "One has to wander among these gifted people in order to discover that 'Glory and loveliness' have not

yet passed away." The main feature of the exhibition was the Rangoli drawing by the ladies of the community which stood revealed in all visible glory before the eyes of astonished outsiders Of this art Capt. Gladstone Soloman says in his book "Charm of Indian Art"

"In the Prabhu household, the Sun is worshipped during the month of Ashwin (September and October), on Sundays only The girls draw a picture of the luminary itself in red colour on a copper plate which is called a "tahman." Red flowers are offered to Surya, the Sun-God, and for preference the large scarlet blooms known as Shoe-flowers (or Japa-Kusum) are selected, these are easy to procure since all the year round they hang here and there in the dark-green shrubberies, like blood-stains upon the guilty, which neither time nor rain can efface The principle object in these ceremonies is the decorative presentment of the Sun, drawn by the Prabhu ladies

"Most celebrated of all these picture mysteries is the Feast of Lamps. This lasts for some twenty days from the fifteenth day of Ashwin, known as the Divali Holidays; during the whole period of these holidays the Prabhu dwellings bloom with an ever-changing series

the design of the night before, is remo[illegible] cow-dung and water, and the surface [illegible] for the fresh drawing of the [illegible] Wonderful—wasteful Indian talent [illegible] shall say that these pictures, altho[illegible] evanescent than the flower-like [illegible] artists, are altogether lost ?"

It is with feeling of deep gra[illegible] we refer in this connection to Mrs. [illegible] W. Velkar scheme for the encou[illegible] the fine arts. In 1925 Mrs H[illegible] Velkar gave a handsome d[illegible] Samaj in the shape of B[illegible] Debenture of the face value [illegible] commemorate the memory of [illegible] K. R. Kirtikar, late Bajirao B[illegible] Mrs. Laxibai B. Kirtikar, and a scheme [illegible] prepared to give effect to the [illegible] donor. The scheme provides [illegible] prizes to be awarded annually to the best entrants in different branches of the fine arts Painting, Rangoli, Needle work, etc. out of the interest of the said note. The scheme has proved quite successful and popular, and has promoted the cause of fine arts in the community. There is an annual exhibition held every year when exhibits prepared by the budding artists

forged fresh links between them [illegible]
capacity of the members of the [illegible]
at once recognised by these institutions. The
debate with the Students Brotherhood was
held in the Arya Bhuvan under the chairman-
ship of Dewan Bahadur [illegible] Rau [illegible]
Samaj moved "that the House is of the opinion
that the recognition of divorce will be detri-
mental to the best interests of the Hindu
Society." The Brotherhood opposed the reso-
lution. When put to vote it was [illegible]
carried 45 votes for and [illegible] against. The
debate with the Muslim Union was held in the
Prabhu Seminary Hall on [illegible]
1925 when the Muslim Union proposed "that
this House is of opinion that the [illegible]
reform should precede Social reform." Profes-
sor V. G. Rao presided on the occasion. The
Samaj opposed the motion. It was carried by
a large majority. The third debate was held
with the Daivadnya Union on [illegible]
1926 in the Prabhu Seminary Hall when the
Union proposed "that in the opinion of this
House the caste system is beneficial to the
progress of Hindu community." The Samaj
opposed the motion which was defeated [illegible]
voting for and 36 against. Later on the Samaj
organised a few more debates. In June 19[illegible]

19th June 1925 a sudden reminder reached us of the inexorable laws of Nature and the death claimed as one of its victims our historian Mr B. K Dhurandhar, who expired after a brief illness. Only a few days before his death he had received the unique honour of being appointed the Principal of the Government Law College, Bombay. The whole community was plunged in sorrow. A special meeting of the Samaj was called on 25th June 1925 when the following resolution was passed.

(1) "THAT the Samaj places on record the irreparable loss the institution has suffered by the sad and untimely death of Late Principal B. K. Dhurandhar B.A ,LLB., Advocate, who expired on 19th June 1925 It is difficult to recapitulate in suitable words the valuable services he rendered in various ways to the Samaj and the community He served on the Managing Committee of the Samaj for more than 16 years, acted as the President of the Samaj in 1914 and President of the Prize Distribution Gathering in 1922. He wrote the monumental History of the Samaj which has placed the Samaj under his deep debt of gratitude. His work in connection with the Census Report of 1914 was equally valua[illegible]

Principal B. K. Dhurandhar. Of him it may be rightly said

"Now is the stately column broke.

"The beacon light is quenched in smoke,

"The trumpet's silver sound is still,

"The Warder is silent on the hill,"

May his soul rest in peace."

(2) "That the copy of the above resolution be sent to the Members of the bereaved family.

(3) "That the Managing Committee be requested to take steps to perpetuate the memory of the late Principal B. K. Dhurandhar "

In pursuance of the above resolution the Managing Comittee of the Samaj issued an ppeal for the purpose of collecting funds. response was immediate and the collection to Rs. 514/- and a Government Note of the face value of Rs 100/-. of Rs. 150/- was set apart for the oil portrait and the work was entrusted to M. W. Dhurandhar, A.M.F.R.S A., known artist who had the unique of acting as the Director of J. J. School t. It was unveiled by Diwan Bahadur

Principal B. K. Dhurandhar. Of him it may be rightly said.

"Now is the stately column broke.

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(3) "That the Managing Committee be requested to take steps to perpetuate the memory of the late Principal B. K. Dhurandhar."

In pursuance of the above resolution the Managing Comittee of the Samaj issued an appeal for the purpose of collecting funds. The response was immediate and the collection amounted to Rs. 514/- and a Government Promissory Note of the face value of Rs. 100/-. A sum of Rs. 150/- was set apart for the oil painting portrait and the work was entrusted to Rao Bahadur M. W. Dhurandhar, A.M.F.R.S.A., the well known artist who had the unique honour of acting as the Director of J. J. School of Art. It was unveiled by Diwan Bahadur

G. S. Rao on 7th August 1926 in the presence of a large gathering. The balance was invested in the Government Promissory notes of the face value of Rs. 400/-. Under the scheme as it stands the interest on these notes has to be utilized for presenting a Gold Medal at the time of the prize distribution gathering of the Samaj to any member of the community who has composed literary or religious work in any language or who has delivered literary or religious discourses within the Samaj or outside, as the Managing Committee thinks proper. Failing it, the Medal is to be awarded to a member of the Samaj who passes the Advocate's Examination (O. S.) and failing that, it is to be given to a member of the Samaj who passes in the First Class the B. A. or M. A. examination. Appendix D will show the names of the recepients of this medal.

The period between 1914-25 covers an important epoch in the development of the institution which ends with the death of our historian. In many respects the year 1926 more accurately indicates the dividing line which the subsequent pages show.

CHAPTER VI.

THE year 1926 opened with the successful celebration of the Silver Jubilee of the Samaj Library when Mr. M. R Jayakar presided On this occasion the founder of the Library, Diwan Bahadur G S. Rao, who was on the eve of the celebration enrolled as an honorary life member of the Samaj, delivered a thought-provoking address and donated a sum of Rs. 100 - to the Samaj library in honour of the occasion. Mr. R B. Kirtikar introduced विष्णुशास्त्री चिपळूणकर यांचें चरित्र while Mr. K. S. Trilokekar gave a discourse on Dnyaneshwari Mr. Jayakar's address was worthy of the occasion and in a well thought-out and learned address, he emphasised the necessity of cultivating the habit of reading and concentration in early life and referred to the advantages of studying good books which are the precious life-blood of master spirits embalmed and treasured up on purpose of life beyond life. One distinguishing feature of these celebrations was the printing of the history of the Samaj library together with the catalogue of the books. The short history printed by the Samaj traced the birth and growth of the library and referred specially

to the deep debt of gratitude which the library and the Institution owed to Mr. M. W. Velkar and Dr. Ajinkya for their munificent donations. In 1922 Mr. M. W. Velkar donated a sum of Rs. 2000/- in the shape of Government Promissory Notes in memory of his wife Mrs. Kesharbai Moreshwar Velkar, while Dr. Ajinkya gave a donation in 1924 of a Government Promissory note of Rs. 500/- in memory of his sister Mrs. Anabai W. Mankar, the interest on these notes being utilized for the purchase of books for the Samaj library. A library is a necessary adjunct to any educational or literary institution and it is chiefly due to these donations that it stands on a firm and well-laid foundation. It is a matter of pride to note that the love and care bestowed by the library sub-committee on the selection of books have met their due reward in the appopriate utilization of the library by the members of the Institution. It now possesses only 1000 books and a few cupboards. But it is no exaggeration to say that the golden treasury handed over by the founder, considerably augmented by the special donations and carefully preserved by the Samaj contains not only words of wisdom but pearls of great price.

These celebrations were followed by two entertainments given by the Samaj On 5th September 1926 Dr Miss Hirabai Trilokekar was entertained on her success in the specialised mid-wifery course in England in the Marwadi Vidyalaya Hall when a large number of ladies and gentlemen attended the gathering. A month later another entertainment was given to Mr Y. V Navalkar on his appointment as the Vice-President of the Thana Municipality.

The year of the celebration of the Silver Jubilee of the Samaj library is also memorable for the adoption of two important measures by the Institution, viz., the essay writing scheme and the revision of rules. Mr. R. B. Kirtikar may be credited with the inauguration of the essay writing scheme. The main feature of the scheme is the starting of a class for imparting instructions in the art of composition and essay writing for the benefit of the student members of the Samaj attending schools and colleges. In accordance with the scheme passed by the General Body, in 1926, the Managing Committee appointed Messrs. R. B. Kirtikar, K. S. Trilokikar Bhalchandra R. Dhurandhar, R. M. Talpade, and S. D. Kothare

to form the guide committee. The response however to this scheme was so poor from the beginning that the committee had to abandon the idea of holding essay classes. But the Samaj has received several donations from the members of the Institution to encourage this art and several competitions are held every year to carry out the object of these donors. It would not be out of place to mention in this connection the handsome donation received from the relations of the late Mrs. Sonabai Bhagwantrao Sakoji Kirtikar in the shape of 3½ per cent Government Promissory Notes of the face value of Rs. 1000 - for encouragement of the art of essay writing. The scheme provides for the award of 4 prizes out of the interest of the said note in memory of the late Mr. Bhagwantrao Sakoji Kirtikar, Mrs. Sonabai Bhagwantrao Kirtikar, Wamanrao Bhagwantrao Kirtikar and Balaji Bhagwantrao Kirtikar.

Coming to the question of revision of rules, the reforms in this connection were over-due. The record of this period in "legislative" matters is as usual scanty. The reason is obvious. The most pressing needs of the Samaj are not to be solved by a statutory enactment nor is a "legislative" programme

regarded as one of the chief duties of the Managing Committee, which changed almost every year, nor does the rejection of 'legislative' proposals involve a committee's resignation It is no doubt true that the rules of the Samaj as framed were so well thought out and far-reaching that the bulk of these rules have still remained unchanged. The constitution of the Samaj is undoubtedly flexible, though a few rules marked with asterisk are rigid and are beyond the range of easy change. But whatever may be said in favour of the rules of the Samaj, whether they are the cream of experience or based upon Company Law, one thing was clear that they required revision in view of the changed circumstances. On 27th June 1926 Mr. Y. M Trilokekar moved for the appointment of a sub-committee to revise the rules of the Samaj. The sub-committee consisted of:

Mr. Sunderrao Gopinath Jaykar, B.A, (*Chairman*)
- " Manikram Nanabhoy Talpade, B.A, LL B.
- " Moreshwar Ganpat Rao, M.A., LL B.
- " Narayen Gajanan Jaykar, B.A.
- " Ramrao Balkrishna Kirtikar.
- " Ramrao Dhakji Rane, B A., LL B.

Mr. Ramrao Mothabhoy Rane, B.A.
„ Rohidas Harischandra Trilokekar.
„ Sakharam Vithal Rao.
„ Shamrao Balaji Rane, S.T.C.
„ Sumant Ramdatt Desai, B.A,
Prof. Vinayek Ganpat Rao, B.A., LL.B.
Bar-at-law, I.E.S., O.A.
Mr. Vinayek Sakharam Kothare.

Hon. Joint Secretaries.

Mr. Chandrakant Balmukund Velkar, B.A.,LL.B.
Advocate.
„ Yeshwant Moreshwar Trilokekar, B.A-

The sub-committee made a report to the General Body and the revised rules were adopted by the General Body on 31st July 1927. They came into force from 1st September 1927. A few important changes made in the rules may be briefly noted. The elocution sub-committee and essay sub-committee were given statutory recognition. A new class of members known as patrons was brought into existence on payment of Rs. 100/- or more. The appointment of the committee of not less than five persons by the Managing Committee outside their own body to investigate into the results of the scrutiny at the time of election was a welcome change and there were two

occasions when such scrutiny was challenged, under old and new rules, one in 1926 and the other in 1928. Another important rule No 76 empowered the Managing Committee to accept an invitation to participate in a function either religious, social, educational or political organised by the Institution outside the community and represent the Samaj by one or more nominees. This rule has planted another milestone on the path of progress of the Samaj and marks a very bold advance in the outlook of the Institution After all, the fidelity of the institution to the intellectual side of its mission can only be judged by the degree it has succeeded in enlarging the outlook of its members As a result, the Samaj has availed itself of the enlarged field of activity which had been opened before it and has sent its delegates to various activities organised by outside bodies Dr. M. B. Velkar and Mr. Manikram N. Talpade were appointed delegates to the 40th session of the Indian National Social Conference held at Calcutta in 1928 while Mr. R. G. Vijayakar was deputed to represent the Samaj on मुंबई मराठी साहित्य संघ in 1936 The changes in rules in respect of arrears of Rs. 4/- being a bar to voting and also with regard to compulsory attendance of

the prize winners at the prize distribution gathering had the desired effect. The report of the year 1927 shows that many of members cleared off their arrears, and most of the prize-winners attended at the the prize distribution gathering to receive the prizes. Another important rule deserves notice. Rule 86 empowered the Samaj to accept any offer of donation for awarding prizes to any members of the Institution passing examinations of the National University. This rule gave effect to the Resolution passed by the General Body in 1921 accepting the offer made by Mr. B. R. Trilokekar for the award of a special prize to a member of the Samaj, passing any of the tests conducted by the National University.

The inter-marriage in the begining of 1927 of one of our lady doctors with a member of the Brahmin community came as a rude shock to the whole community, and keenest passions and strongest prejudices of the community were roused. Two journals of the community Prabhu Prabhat and Prabhu Tarun were loud in condemning the inter-marriage and the matter was aggravated by the presence of the leading members of the community at the garden party given in honour of the marriage

by the married couple. There is no movement in the community which is not reflected in the Samaj Mr R M Rane at once took up a lecture in the Samaj on "Pathare Prabhu Community and the idea of Inter-marriage." He fully criticised the conduct of these journals and of those who condemned the marriage It was at this meeting that one of the members of the Samaj [illegible] the length of saying that what was lost by the community was a gain to the country [illegible] followed by another lecture by Mr [illegible] who took up as his theme [illegible] कर्तव्य He attacked those who encouraged such marriages and [illegible] by suggesting that all those who attended the garden party function should be [illegible] from the various committees on which they [illegible] serving. He was [illegible] of a certain [illegible] the community [illegible] challenge was [illegible] held [illegible] carried [illegible] community [illegible] took place [illegible] Relief Fund [illegible] funds [illegible]

marriage marks an epoch in the history of the community and from that year onward the movement in connection with communal elections assumed a new character.

By the end of 1927, the Samaj received a letter from the Government of Bombay inviting the opinion of the Samaj on Rai Bahadur Hari Bilas Sharda Ḥindu Child Marriage Bill. The Samaj expressed itself in entire agreement with the objects of the Bill, but suggested that the marriages in violation of the age limit should not be rendered invalid and that a penal clause should be substituted instead. This clause was later on omitted when the Child Marriage Restraint Act was passed and a penal clause was substituted in its stead. The Samaj was again asked to express its opinion on Sir Hari Singh Gour's Divorce Bill on Dissolution of Hindu Marriage. The Institution approved of the provisions of the Bill on the ground that a woman who is married to an impotent person, idiot or a leper should get relief in the shape of dissolution of marriage. By the middle of July 1928 the Institution was called upon to answer the questionnaire prepared by the Age of Consent Committee. The Institution sent a suitable reply and expressed itself

in favour of the increase in the age limit to 16 years in case of girls other than wives and to 15 years in case of wives so as to validate their consent to sexual inter-course. In this connection, the Institution sent Messrs. M. G. Rao and M. N Talpade to give evidence before the Age of Consent Committee. It was at this time that the report of the Census Committee was out and copies of the report were handed over to the members of the Age of Consent Committee who showed their appreciation of the same Two more Bills were received in 1934, a Bill to regulate the Money-Lending Business and a Bill to amend the law of Adoption. In both the cases the Samaj approved of the principles of the Bills

It is not too much to say that the Samaj by this time had established its reputation as a representative body of the community and its opinions, weighty and useful as they were, could not have failed to attract the attention of the Government and the members of the Central and Provincial Legislatures.

CHAPTER VII.

IT was mentioned in the last chapter that the census report was published in 1928. A few details in connection with the census taken by the Samaj in 1924 will not be out of place. The last census of the Pathare Prabhu community was taken in 1914, and it was thought desirable, therefore, to take another census after a lapse of nearly a decade. On 27th January 1924 a Special General Meeting of the Pathare Prabhu Samaj was called for that purpose, and it was resolved to take the census of the Pathare Prabhu community under the auspices of the Samaj. A sub-committee was appointed to carry out the census. The sub-committee met on 6th March 1924 when Mr. M. R. Jayakar was appointed President of the General Committee. It also appointed a Working Committee with Mr. Gajanan S. Desai as Chairman, Mr. L. B. Nayak and Mr. B. K. Dhurandhar as Vice-Chairmen and Messrs. R. M. Rane, Sumantilal V. D., P. V. Talpade and later on Shamrao A. Mankar as Secretaries. The Working Committee settled the form of the census schedule, appointed superintendents and enumerators and allotted differents wards to them. The report was

ultimately published in 1928. The delay in preparing the report was undoubtedly due to many of the returns not being received in time. We may particularly mention the services rendered by Professor V. G. Rao, Messrs. Y. M. Rane, B R. Agaskar and K. S. Kothare in tabulating the work and completing it without any further delay The report revealed that the total population of the Pathare Prabhu community in 1924 was 4,745 as against 4,739 in 1914, 2,424 being males and 2,321 females as against 2,395 males and 2,344 females in 1914. The report disclosed two important features. (1) the tendency observable in the middle classes to migrate more and more outside the congested areas of Bombay to healthier suburbs; and (2) the tendency on the part of the members of the community to take to trade and industry. By the time the report of the census was out, several members of the community had acquired lands and property in the suburbs. The Pathare Prabhu Housing Co-operative Society had sprung into existence as a result of which several gentlemen and ladies of the community had purchased lands at Khar and had already commenced building on their lands. Though the Samaj had not directly contributed to the development of

the Housing scheme, it had brought to the notice of the members of the community the necessity and benefits of such a scheme by organising various lectures on this question. We also invite the attention of the readers to the census report of 1914 and the Editorial of the Times of India which has been printed in Chapter II. We may particularly refer to the lecture by Mr. J. A. Madan, I. C. S., Registrar of Co-operative Societies in 1925. It was at this lecture Rao Bahadur Talemaki, whose name is connected with the Saraswat Co-operative Societies, addressed a few words and pointed out the initial difficulties they had to meet in launching the scheme. This exodus to the north had an important bearing so far as the Institution was concerned. With the departure of the Pathare Prabhu community in the north, the attendance at the Samaj meetings began to grow thin. In fact it affected the attendance at the lecture meetings considerably. An attempt was made by Mr. M. N. Talpade, the then President of the Samaj and his energetic secretary Mr. R. G. Vijayakar in 1932 to arrange a few lectures at Khar. They were successful in arranging two such lectures, one at the bungalow of Diwan Bahadur G. S. Rao and the other at the

bungalow of Mr. Y. V. Navalkar and we are glad to note that the lectures were very largely attended. But unfortunately, the matter ended there and no further attempt was made to revive the lectures in the suburbs

At this stage it is very refreshing to find that the Samaj again decided to take the census of the community in 1934 and appointed a sub-committee with Prof V. G. Rao as the chairman and Messrs. S G Kothare, S M Senjit and R. G. Vijayakar as the secretaries to carry out the census work. The sub-committee followed the old procedure in the matter of appointments of Superintendents and Enumerators. The report is already in the press and will be shortly out.

To continue the thread of the narrative, the year 1929 is remarkable for three events, viz., the expunging of the minutes by the Managing Committee of the adjourned lecture meeting held on 30th April 1929, the unfortunate coffee incident at the Diwali gathering and the preparation of the Trust Deed of the Samaj. In March 1929 one of the the members of the Samaj who was later on acquitted by Allahabad High Court was arrested in connection with what was

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Meerut case, and some of the members who were present at the usual lecture meeting after the arrest adjourned the lecture meeting on account of the arrest of one of the members. The matter was reported to the Managing Committee and the Managing Committee had the unpleasant duty of expunging the minutes of this meeting. It was pointed out by the Managing Committee that the lecture meeting was not a business meeting and could not be adjourned on any other ground, and the lecture sub-committee being subordinate to the Managing Committee the Managing Committee had the power to superintend, direct and control the conduct of the lecture meeting. No body could and can ever challenge the correctness of this constitutional position. The other unhappy incident arose in connection with the Diwali gathering held in that year when it was alleged a cup of coffee was thrown at the Honorary Treasurer. Before the Managing committee could take any disciplinary action, the parties came to a compromise and the matter was dropped. The incident does not require any special mention, but for the fact that Diwali gatherings were fast degenerating into noisy meetings. The voice of the president was easily

drowned in the bustle and noise, and the firing of the toy pistols This gathering was started in 1891 with the idea that the members should enjoy themselves with perfect freedom, should indulge in innocent pleasures, and forgetting all differences should cooperate with one another to enhance the mirth of the occasion. For a long time the Managing Committee was thinking of some device of checking the abnormal display of exuberance and spirits on this occasion. In fact a questionnaire was addressed by Mr Y. M Trilokekar as to the best way of celebrating this gathering and spending this gala day. At last in 1932 the Managing Committee took the bold step of making a departure from the usual type of Diwali gathering They dispensed with the idea of appointing any president on this occasion, and organised a musical entertainment. Later on they organised dramatic competitions and variety entertainments This device has proved a success and it must be frankly admitted that it has mitigated the evil to a considerable extent.

Both these questions, viz. expunging of the minutes of the lecture meeting and the coffee incident loomed very large at the Annual

General Meeting of the Samaj held on 26th January 1930 when the report of the Managing Committee came for adoption. The action of the Managing Committee came in for a good deal of criticism. The General Body was bent upon deleting all reference to these questions from the report and after a prolonged discussion and heated debate, the General Body by majority of votes succeeded in this attempt and the portions dealing with these matters were deleted from the report of the Managing Committee for the year 1929.

It was at this time that the Managing Committee took up the idea of having a Trust Deed for the Samaj. By this time the Samaj funds had grown considerably and were slowly mounting up every day. But the various securities which the Institution had received from donors stood in the names of different individuals. The Managing Committee noticed the difficulty experienced by the Hon. Treasurer in getting the signatures on the interest warrants of the several members in whose names the securities stood. It was also thought desirable to place these notes in safe custody with the Imperial Bank of India in the names of the Trustees. The Managing Committee therefore

It is encouraging to see that the preparation of the deed has helped greatly to swell the contribution to the Samaj which now holds to its credit securities to the extent of Rs. 19,200. When one compares this figure with that in 1913 with one Government Pro. note of the face value of Rs. 500 and a small reserve fund to its credit, one can clearly see the increasing confidence of the members of the Community in the Samaj which has shown all-sided progress in the various manifestations of our intellectual and social life. It is not possible here to mention the names of various donors, but the Samaj will ever cherish a warm corner in its heart for the help they have given to the Samaj. Nor can we forget at this stage the debt of gratitude which the Samaj owes to Mr. M. M. Ajinkya who did all the printing work of the Samaj for nearly 6 or 7 years free of charge. Appendix F shows the list of securities held by Samaj in respect of various endowments, Patron's Reserve Fund and Life members' Reserve Fund.

In 1930 the Samaj had the melancholy duty of convening a special meeting to record the most lamentable death of Mr. S. K. Bramhand-

kar, who like a meteor flashed across the Samaj sky. It was resolved at this meeting to perpetuate his memory. A fund was started for the purpose and a sum of Rs 125 - was collected by the Samaj.

A few more important events and we close the chapter. On 31st October 1931 the Samaj participated in the Jubilee celebration of Diwan Bahadur Rao's legal practice at the Bombay Bar on the completion of his 50 years of honourable and prosperous career at the Bar of the Bombay High Court A function together with Harikirtan was arranged by some of the Institutions of the community The gathering was attended by leading gentlemen of the Pathare Prabhu community. In acknowledging the tribute of the Samaj, which was paid in suitable terms by the then president Mr S V. Rao, Diwan Bahadur G. S Rao sent a message to the Samaj. On 25th December 1931 the Samaj gave a cordial reception to Mr M. R. Jayakar on his return from the Round Table Conference, when he was garlanded at the Mole station. The Managing Committee decided to entertain Mr. M. R. Jaykar on his valuable contribution to the work of the R[illegible] le Conference. Lord Sankey pai[illegible] ute when

described Mr. Jayakar as a great peace maker. Mr. Jayakar however declined to accept the entertainment. On 2nd October 1936 the Samaj entertained to a tea party at the Indo-Lusitano Hall, Thakurdwar, the Honourable Mr. Justice K. B. Wassoodew, Mr. M. S. Jayakar, C. I. E., Collector of Bombay, Mr. W. K. Mankar, Presidency Magistrate, and Rao Saheb B. M. Rane (I. S. O.) in honour of various distinctions attained by them. The function was a great success and 350 members of the Samaj were present on the occasion. In the beginning of 1937 the Samaj arranged a 'Social' in the Muzferabad Hall. It began with the delightful music by Saraswatibai Phaterphaker and was followed later on by a dinner. The function was equally a success and was very largely attended.

On 1st April 1937 the new Government of India Act, 1935, came into force and along with it came into existence the Federal Court. It is a matter of great pride to note that Mr. M. R. Jayakar had the honour of being appointed one of its Judges. It was a unique event in the annals of the community. It was no wonder then that the Samaj took the happy step of convening a meeting of all the repre-

sentatives of the various [illegible] community. At this [illegible] to give a congratulatory address [illegible] R. Jayakar but unfortunately [illegible] declined to accept it [illegible]

It will be interesting [illegible] to the rise of a new [illegible] known as the Samaj Progressive Party. [illegible] established on [illegible] object of strengthening the [illegible] and brotherhood among the [illegible] The members of the [illegible] number, [illegible] and the pledge of the party [illegible] intellectual activity [illegible] has fascinated the [illegible] energies of some of the young [illegible] Samaj. The monthly [illegible] Samaj Progressive, which [illegible] is now allowed by the Managing [illegible] be kept on the table [illegible] the Samaj and [illegible] problems and summary and [illegible] lectures and debates of the Samaj. [illegible] June 1937 Mr. [illegible] a Special General Meeting for the [illegible] a new rule 34-A which aimed at giving [illegible]

[illegible]

recognition to such parties [illegible] elected
in the Council with the other and subject [illegible]
inconsistent [illegible] of the Colony [illegible]
[illegible]
and [illegible]
[illegible] with the
[illegible] of the General Body [illegible]
[illegible] to the
object of a party [illegible]
a party [illegible] of party [illegible]
and [illegible] in an institution like the Council is
fundamentally wrong and is likely to [illegible] the
[illegible] of the [illegible] institution. The formation
of a party [illegible] the [illegible] of particular [illegible]
[illegible] and the history of the Colony [illegible]
the formation of such parties [illegible]
throughout the last fifty years [illegible]
though they [illegible] under different label [illegible]
[illegible] the
peculiar [illegible]

In 1936 the [illegible] Hon. [illegible]
[illegible]
[illegible]
with the [illegible] the Colony [illegible]
December 1937 the [illegible]
[illegible]
[illegible] and that the [illegible] of [illegible] which

Prabhus were well known [illegible]
But those who attended this [illegible]
witnessed with great pleasure the [illegible]
this ancient art. Seven [illegible]
took part in this competition. [illegible]
for the best singing was [illegible]
Miss Vimal S. Kothare and [illegible]
Vijayakar.

By the middle of 1957 the [illegible]
a committee for the purpose [illegible]
Golden Jubilee, with [illegible]
chairman of this [illegible]
Desai, R. D. Rao, S. G. [illegible]
the Hon. Secretaries, and [illegible]
as the Hon Treasurer. [illegible]
helm of the institution [illegible]
a scholar and a [illegible]
Under the able [illegible]
was made to the [illegible]
for monetary help and [illegible]
jubilee celebration [illegible]
committees were [illegible]
details of the celebration [illegible]
time on the eve [illegible]
Samaj had to [illegible]
of the community [illegible]
Desai, Diwan [illegible]

who had helped the Samaj in all its activitie
The resolutions passed by the Samaj a
worthy of the Institution and the great me
who had passed away. It is a matter
sincere sorrow that the Samaj should have lo
on the eve of the Golden Jubilee Diwa
Bahadur G. S. Rao, the grand old man of
community to whom the first History of th
Samaj was dedicated in 1913. But who coul
help it? Probably the old Victorian mad
room for a new generation by quitting th
world to which he no longer belonged. Th
curtain had rung over the old order and a ne
era had been ushered. The Samaj had to settl
itself to the new conditons of its existence.

Prabhus were well known has disappeared. But those who attended this competition witnessed with great pleasure the revival of this ancient art. Seven females and five males took part in this competition. The first prize for the art singing was divided between Miss [illegible] S Kothare and Mr Mukund A [illegible]

By the middle of 1937 the Samaj appointed a committee for the purpose of celebrating the Golden Jubilee, with Mr R M Rane as the chairman of this committee, Messrs J. R. Desai, R D Rao, S G. Kothare, V. D Rao as the Hon Secretaries, and Mr S. A Mankar as the Hon Treasurer. At this time at the helm of the institution was Mr R G Vijayakar, a scholar and a well-known public worker. Under the able guidance of these men an appeal was made to the members of the Institution for monetary help and to make the golden jubilee celebration a success, and various sub-committees were appointed to carry out the details of the celebrations. It was just at this time on the eve of the Golden Jubilee the Samaj had to mourn the loss of three stalwarts of the community, Mr Gajanan Sadanand Desai, Diwan Bahadur Rao, and Mr Y. M. Rane

with the memories of the past. It has carried an active, progressive Samaj Life and in no departments more conspicuously than in those of elocution and social service. The Samaj roll contains the names of some of the worthiest children of the community. Let us study the appendix G and it will tell its own tale.

Capt. Gladstone Soloman says :- "Among the Prabhus the Poet is still honoured and prized. The Poet is present at their social meetings and sometimes recites or rather intones his verses in honor of some favoured guest. One may see in this, survival of the Bard and in his sagas something that still links with a living bond the clerkly Prabhu of the present day and his sword-wielding ancestor. The Prabhu Poet is still an institution and may beckon one back through the centuries to the sources of his art and illumination." The History of the Samaj written by late Mr. B. K. Dhurandhar has referred to Messrs. R. B. Kirtikar (the poet laureate of the Samaj), Gajanan Nana Vijayakar, the late Mr. G. V. Jayakar, Messrs. B. G. Desai, B. R. Agaskar and Ramrao G. Desai who have toiled in the field of literature and have written verses in honor of its festive and other gatherings.

During the last 25 years Mr. K. S. Trilokekar who is rightly styled as वाङ्मय प्रभु, Messrs. Sumantal V Dhurandhar, Sundarrao Bhujangrao Mankar, Purnanand S. Dharadhar, Bholanath S. Navalkar, Ramesh D. Rao, Sundarrao Atmaram Talpade and S W. Talpade, have "waked to ecstacy the living lyre" and maintained the traditions of the Prabhu Poet Along with these poets may be mentioned a few dramatists who have written plays in Marathi—Mr. K. S. Trilokekar, Mr. Sumantlal V Dhurandhar, Mr. Sundarrao B. Mankar, and Mr Madhukar V. Rao.

In short, it is difficult to peruse the record of the Institution without feeling inspired or elevated. The foundation so fairly started has had a continuous career of success and illustrious work. It has advanced with the advance of the community and it stands now after 50 years a living organism which has grown and moved in response to the larger and fuller development of the community.

We may stand for half an hour by the side of the river, watching its shallows land rapids, the gorges which confine it and the plains through which it meanders and we know that

with the memories of the past. It has carried an active, progressive Samaj Life and in no departments more conspicuously than in those of elocution and social service. The Samaj roll contains the names of some of the worthiest children of the community. Let us study the appendix G and it will tell its own tale.

Capt. Gladstone Soloman says:—"Among the Prabhus the Poet is still honoured and prized. The Poet is present at their social meetings and sometimes recites or rather intones his verses in honor of some favoured guest. One may see in this, survival of the Bard and in his sagas something that still links with a living bond the clerkly Prabhu of the present day and his sword-wielding ancestor. The Prabhu Poet is still an institution and may beckon one back through the centuries to the sources of his art and illumination." The History of the Samaj written by late Mr. B. K. Dhurandhar has referred to Messrs. R. B. Kirtikar (the poet laureate of the Samaj), Gajanan Nana Vijayakar, the late Mr. G. V. Jayakar, Messrs. B. G. Desai, B. R. Agaskar and Ramrao G. Desai who have toiled in the field of literature and have written verses in honor of its festive and other gatherings.

During the last 25 years Mr. K. S. Trilokekar who is rightly styled as वाङ्मय प्रभु, Messrs. Sumantal V Dhurandhar, Sundarrao Bhujangrao Mankar, Purnanand S. Dharadhar, Bholanath S. Navalkar, Ramesh D. Rao, [illegible] Atmaram Talpade and S W. Talpade have "waked to ecstacy the living lyre" and maintained the traditions of the Prabhu [illegible]. Along with these poets may be mentioned a few dramatists who have written plays in Marathi—Mr. K. S. Trilokekar, Mr. Sumantlal V Dhurandhar, Mr. Sundarrao B. Mankar and Mr. Madhukar V. Rao.

In short, it is difficult to peruse the record of the Institution without feeling moved or elevated. The foundation so fairly started has had a continuous career of success and illustrious work. It has advanced with the advance of the community and it stands now after 50 years a living organism which has grown and moved in response to the larger and fuller development of the community.

We may stand for half an hour by the side of the river, watching its shallows and rapids, the gorges which confine it and the plains through which it meanders and we know that

the whole river has an unbroken continuity. As we stroll out, we look across the glorious landscape, at the meadow-land that slopes down the river, and the magnificent forest and lordly trees which crown the ridge on the far side of the river.

"Flow on, noble river, flow, quenching the thirst of poor, weary souls and helping the golden corn to grow: flow on, mighty river, flow, diffusing power and plenty along thy banks and, fulfilling thy destiny, join, with a hundred mouths, the glorious Indian Ocean".

APPENDIX—A.

TRUSTEES

PATRONS

1 Mr. Balaram Narayan Ajinkya
2 „ Sadanand Narayan Ajinkya
3 „ Waman Soker Desai
4 „ Jagannath Raoji Dhurandhar
5 „ Vasantrao Narayen Gorakshakar
6 „ Chapaji Gajanan Kirtikar
7 „ Vinayek Sakharam Kothare
8 „ Vishwanath Moreshwar Kothare
9 „ Madhav Waman S. Navalkar
10 „ Waman Sokerji Navalkar
11 Rao Saheb Balaram Mothabhai Rane
12 Mr. Gajanan Moreshwar S. Rane
13 „ Shamrao Balaji Rane
14 Prof. Vinayek Ganpat Rao
15 Mr. Ramrao Vishwasrao Talpade
16 „ Gajanan Vinayek Velkar
17 Hon. Mr. Justice Keshav Balkrishna Wassoodew

HONORARY LIFE MEMBERS (Founders)

1 Mr. Anandrao Balkrishna V. N. Kirtikar
2 .. Ramrao Balkrishna V. N. Kirtikar

Honorary Life Members—Founders. (Deceased)

3 Mr. Ganpatrao Vishwanath Jayakar
4 .. Bajirao Dayanath Kirtikar
5 .. *Wamanrao Balkrishna V. N. Kirtikar*
6 .. Anandrao Ramchandra Mankar
7 .. Dwarkanath Narayan Rane

HONORARY LIFE MEMBER (Deceased)

1 *Diwan Bahadur Ganpat Sadashiv Rao*

LIFE MEMBERS (Deceased)

1 Mr. Anandrao Ganpatrao Kashinath Dhairyawan
2 .. Madhavrao Kashinath Dhairyanwan
3 .. *Raghunath Dwarkanath Dhairyawan*
4 .. Ramchandra Moroba Dhairyawan
5 Rao Bahadur Krishnanath Vishwanath Dhurandhar
6 Mr. Anandrao Sunderji Dharadhar
7 Rao Sahib Krishnarao Ramchandra Jayakar
8 Mr. Sunderrao Gajanan Jayakar
9 .. Vasudeo Ramchandra Jayakar
10 Lieut. Col. Kanhoba Ranchhoddas Kirtikar
11 Mr. Narayan Vasudeo Kirtikar
12 .. Shamrao Putoba Kothare
13 .. Vasantrao Bhau Kothare
14 .. Vinayek Bapuji S. Kothare
15 .. Ganpatrao Sarvottam Mankar
16 Dr. Govindrao Bhau Prabhakar

17 Mr Narayen Vishwanath Pradhan
18 Rao Bahadur Dhakji Kashinathji Rane
19 Rao Saheb Mothabhai Babaji Rane
20 Mr Wamanrao Dadaji Rane
21 Dr Manmohanlal Bapuji Senjit
22 Mr Anandrao Atmaram N. G. Talpade
23 „ Krishnarao Sakharam Trilokekar
24 . Anandrao Sunderrao Vijayakar
25 „ Anandrao Vinayek Vijayakar
26 „ Dinkar Khanderao Vijayakar
27 „ Ramrao Anandrao Vijayakar
28 Rao Sahib Narayen Balaji Vijayakar
29 Mr Balaji Jagannath Jayakar
30 „ Bhauji Harishchandra Vijayakar

LIFE MEMBERS

1 Mr Anandrao Balaji Agaskar
2 „ Bhagwantrao Raghunath Agaskar
3 „ Moreshwar Mothabhai Ajinkya
4 „ Ramdatt Vithoba Desai
5 Dr Krishnarao Ganpatrao Dhairyawan
6 Mr. Vinayek Balkrishna Dhurandhar
7 Dr. Waman Vinayek Dhurandhar
8 Mr Yeshwant Vinayek Dhurandhar
9 Rt. Hon Dr. Justice Mukund Ramrao Jayakar
10 Dr. Anandrao Putoba Kothare
11 Mr. Wamanrao Bapuji Kothare
12 Rao Bahadur Gajanan Ramchandra Kothare
13 Mr. Khanderao Sakharam Kothare
14 „ Ramrao Sakharam Kothare
15 „ Sunderrao Sakharam Kothare
16 „ Wamanrao Sakharam Kothare
17 „ Wamanrao Shamrao Kothare
18 „ Bhujangrao Ramchandra Mankar

1922-23	Mr	Sumantlal Vinayak Dhurandhar
	,,	Ganpatrao Gajanan Ranjit, (Resigned, 1922)
	,,	Sumant Ramdatt Desai, B A.
		Laxman Shamrao Desai
1924-25	,,	Gajanan Bhujangrao Mankar, M A.
	,	Laxman Shamrao Desai
1926-27	,,	Shivashankar Vasudeo Talpade,
	,	Chandrakant Balmukund Velkar, LL B Advocate (O S)
	,	Chandramadhav Ganpatrao Trilokekar
1928-29	,,	Shamrao Motilal Senjit,
	,,	Yeshwant Nanuji Talpade
1930-31	,,	Jayant Ramdatt Desai, B Sc LL.B , Advocate,
	,,	Mukund Khanderao Trilokekar, B A , (Resigned, 1930)
	,,	Dattaram Ganpatrao Rao, (Resigned, 1930)
	,,	Shrikrishna Ganpatrao Kothare
1932-33	,,	Ramrao Ganpatrao Vijayakar
	,,	Shrikrishna Ganpatrao Kothare,
	,,	Shamrao Motilal Senjit
1934-35	,,	Raman Ramdatt Desai, B A.LL.B , Advocate,
	,,	Ramkrishna Ganpatrao Kothare, B.A
	,,	Vasant Dinanath Rao, B A., (Hon)
1936-37	,,	Raman Ramdatt Desai, B A , LL B , Advocate, (Resigned 1937)
	,,	Vasant Dinanath Rao, B A ,LL.B , Advocate, (Resigned 1937)
	,,	Gajanan Sunderrao Kothare,(,,)
	,,	Ramesh Dinanath Rao, B Sc
	,,	Tulsidas Ramrao Talpade, B A
	,,	Keshav Yeshwant Ajinkya
1938-39	,,	Tulsidas Ramrao Talpade, B A
	,,	Ramrao Shamrao Talpade,
	,,	Moreshwar Nanuji Talpade

HONORARY TREASURERS.

1913	Mr. Vinayak Sakharam Kothare,
1914	„ Khanderao Vinayak Pradhan,
1915	„ Vinayak Ganpatrao Kothare, F. L. A. A.
1916	„ Khanderao Harischandra Gorakshakar,
1917	„ Anandrao Ramchandra Mankar,
1918	„ Krishnarao Sakharam Kothare,
1919	„ Balaji Bhau Desai,
1920	„ Ramrao Ganpatrao Vijayakar, (Resigned,)
1920	„ Krishnarao Sakharam Kothare,
1921	„ Balaji Bapuji Rane,
1922-23	„ Sunderrao Sakharam V. Kothare,
1924-25	„ Wamanrao Shamrao Kothare,
1926-27	„ Ramrao Ganpatrao Vijayakar,
1928-29	„ Shamrao Anandrao Mankar,
1930	„ Vishwasrao Narayan Kirtikar,
1931	„ Vinayak Vishvanath Kothare, B. Com.
1932-33	„ Gajanan Sunderrao Kothare,
1934-35	„ Motiram Gajanan Dharadhar,
1936-37	„ Vijaya Ramdatt Desai, B.A.,LL.B., Advocate, (Resigned 1937)
1937	„ Gajanan Sunderrao Kothare,
1938-39	„ Balaji Shamrao Rane, C.A.I.I.B.

HONORARY CURATORS.

1913	Mr. Ramrao Sakharam Kothare,
1914-19	„ Hanmantrao Mothabhai Ajinkya,
1920-23	„ Vinayak Trimbak Kothare,
1924-27	„ Shamrao Anandrao Mankar,
1928-29	„ Dattaram Ganpatrao Rao,
1930-35	„ Madhukar Yeshwant Dhairyawan,
1936-37	„ Ramesh Dinanath Rao, B.Sc., (Resigned 1937)
1937-39	„ Bholanath Ganpatrao Ajinkya.

CHAIRMEN OF THE LIBRARY AND READING ROOM SUB-COMMITTEE

1913	Mr Vishnu Krishna Dhurandhar, B A ,LL B
1914	„ Yeshvant Vithoba Desai, B A ,LL B
1915	„ Manikram Nanabhai Talpade, B A ,LL B
1916-17	„ Anandrao Gajanan Rane,
1918	„ Ramrao Mothabhai Rane, B A
1920-21	Prof Vinayak Ganpat Rao, B A ,LL B , Bar-at Law O A , J P.
1922-23	Mr. Manikram Nanabhai Talpade, B A ,LL B
1924-27	„ Moreshwar Ganpat Rao, M A ,LL B
1928-29	„ Mr Atmaram Harischandra Kirtikar, B A ,LL B
1930-31	„ Manikram Nanabhai Talpade, B A ,LL B
1932-33	Dr. Manohar Nanuji Talpade, M B B S
1934-35	Mr Ramrao Ganpatrao Vijayakar,
1936-37	„ Jayant Ramdutta Desai, B Sc LL B
1938-39	„ Raman Ramdatt Desai, B A ,LL B

HON LIBRARIANS

1913	Mr. Sakharam Vithal Rao
1914	„ Khanderao Nanabhai Talpade,
1915	„ Poornanand Vinayak Talpade,
1916-17	„ Ramrao Mothabhai Mankar,
1920	„ Raghavanand Vinayak Talpade, M B B S , M R C P.I.
1921	„ Sumantlal Vinayak Dhurandhar,
1922-23	„ Ramarao Khanderao Jayakar,
	„ Balaji Ramrao Trilokekar,
1924-27	„ Shamrao Motilal Senrit.

1928-29	Mr. Shrikrishna Ganpatrao Kothare.
1930	,, Kamalnath Dinanath Rao,
1931	,, Ramkrishna Ganpatrao Kothare,
1932-33	,, Baburao Moreshwar Kirtikar,
1934-35	,, Keshav Khanderao Talpade,
1936-37	,, Ramrao Shamrao Talpade,
1938-39	,, Pushapsen Vinayak Rane.

APPENDIX—C.

PRESIDENTS OF THE PRIZE DISTRIBUTION GATHERINGS.

1913 Hon. Mr Claude Hill
1914 Mr M R Jayakar, M A, LL B, Bar-at-Law, (now Rt Hon'ble Dr Justice)
1915 Dr V. S Trilokekar, L M &S,
1916 Mr. Gajanan Bhaskar Vaidya, B A
1917 „ Vinayek Harishankar Pradhan, B A, LL B
1918 „ Narayen Gajanan Jayakar, B A
1919 „ Raghunandan Nanu Kothare, B A, Solicitor
1920 Rao Sahib Krishnarao Ramchandra Jayakar
1921 Mr. Krishnanath Ambarnath Kirtikar
1922 Principal B K. Dhurandhar, B A, LL B, Advocate.
1923 Mr Atmaram Nayayen Talpade
1924 „ Dinkar Khanderao Vijaykar, B A, J P
1925 Dr Anandrao Putoba Kothare, L M &S
1926 Mr Ramrao Balkrishna V N. Kirtikar
1927 „ Harishchandra Sadashiv Nayak, B A
1928 „ Laxman Balkrishna Nayak, B A.
1929 Rao Bahadur Moreshwar Babaji Rane, B A., LL B.
1930 Mr Ramrao Dhakji Rane, B A, LL B, Advocate, (now Rao Saheb)
1931 Rao Sahib Govindrao Shamrao Ranjit, J P
1932 Mr V. N Chandavarkar, Bar-at-Law, Mayor of Bombay
1933 „ Shamrao Balaji Rane, S.T.C
1934 Rao Bahadur Moreshwar Vishwanath Pradhan, B A, LL.B.
1935 Mr. Balaji Ganpat Rao, B A, LL.B, Advocate.
1936 Hon Mr. Justice K B Wassoodew.
1937 Rao Saheb Balaram Mothabhai Rane, B.A., I S O J P,
1938 Mr. Jagannath Raoji Dhurandhar, B A, LL.B, O B E., J.P.

PRESIDENTS OF THE ANNIVERSARY GATHERINGS.

1913 Mr. Vishnu Krishnarao Dhurandhar, B.A., LL.B., Advocate.
1914 ,, Anandrao V. R. Laxmanji.
1915 ,, Moreshwar Vishwanath Pradhan, B.A., LL.B., (now Rao Bahadur).
1916 ,, Moreshwar Ganpat S. Rao, M.A., LL.B.
1917 ,, Balaji Ganpat S. Rao, B.A., LL.B., Advocate.
1918 ,, Sadashiv Krishnanath Dhurandhar, B.A., LL B.
1919 ,, Mahadeo Bapuji Kothare.
1920 Dr. Ganpat Shivaji Wazkar. L.M.&S.
1921 Mr. Sadanand Narayen Ajinkya.
1922 ,, Vinayek Sakharam V. Kothare.
1923 ,, Rohidas Harischandra Trilokekar.
1924 ,, Khanderao Vinayek Pradhan.
1925 ,, Sakharam Vithal Rao.
1926 ,, Krishnarao Sakharam V, Kothare.
1927 ,, Khanderao Sadashiv Trilokekar.
1928 ,, Khanderao Moreshwar Wazkar, B.A., LL.B., Advocate.
1929 ,, Poornanand Vinayek Talpade.
1930 ,, Sunderrao Sakharam V. Kothare.
1931 ,, Balaji Bapuji Rane, J.P. (now Rao Saheb).
1932 ,, Dhundiraj Moreshwar Kothare, (now Dr. M.B.B.S.)
1933 ,, Sunderrao Gopinath Jayakar, B. A.
1934 ,, Shamrao Anandrao Mankar.
1935 ,, Ramrao Ganpatrao Vijaykar.
1936 ,, Sumantlal Vinayek Dhurandhar.
1937 ,, Rao Saheb Mukund Sokerji Navalkar, M.A.
1938 ,, Narayan Gajanan Jayakar, B.A.

PRESIDENTS OF THE LIBRARY ANNIVERSARY.

1913 Mr Shripad Krishna, Brahmandker, M.A., LL. B., Advocate
1914 „ Vinayek Ganpat Rao, B A, LL.B (Cantab), Bar-at-Law, O.A, J P., (now Prof)
1915 „ Waman Keshavji Mankar, M.A, LL B
1916 „ Jagannath Raoji Dhurandhar, B A., LL.B
1917 „ Yeshawantrao G Talpade, B A, S T C
1918 . Narayen Ramchandra R Dharadhar, B A, LL B,
1919 „ Mukund Sokerji Navalker, M.A
1920 „ Yeshwant Moreshwar Rane, B A, S T C.
1921 „ Ramrao Dadaji Kothare, M A, LL B.
1922 „ Moreshwar Ganpat S Rao, M A, LL B
1923 „ Ramrao Mothabai Rane, B A
1924 „ Manikram Nanabai Talpade, B A, (Hons) LL B
1925 „ Bhalchandra Raoji Dhurandhar, B A. (Hons) LL B
1926 Mr. M R Jayakar, M A, LL B., Bar-at-Law, M L A, (Silver Jubillee Year)
1927 „ A. H. Kirtiker, B.A., LL B, Bar-at-Law
1928 „ Anandrao Gajanan W Rane, B A
1929 „ Harischandra Khanderao Kothare, B A, LL B Solicitor.
1930 „ Ramrao Moreshwar Talpade, B A., (Nat)
1931 „ Umakant Anandrao Vyavaharker, B.A
1932 „ Damodar Ganpatrao Desai, B A, LL B Solicitor.
1933 „ Khanderao Sadashiv Trilokekar.
1934 „ Poornanand Sunderrao Dharadhar M A, LL B
1935 „ Dr Malharrao Ramrao Vijayakar, M B.B.S
1936 „ Mr. Ramrao Mothabhai Mankar, B A.
1937 „ Prof. Vasant Dinanath Rao, M A, LL.B
1938 „ Mr Balkrishna Dhakji Kothare, M.A, LL B

PRESIDENTS OF THE DIWALI GATHERINGS.

1913 Mr. Anandrao Ramchandra Mankar.
1914 .. Laxman Balkrishna Nayak, B.A.
1915 .. Dhakalabhai Gajanan Kothare.
1916 .. Ramrao Dhakji Rane, B.A., LL.B.
1917 .. Sunderrao Gopinath Jayakar, B.A.
1918 Dr. Madhavrao Ganpatrao Kirtikar, L.M.&S.
1919 Mr. Narayen Vishvanath Pradhan, Bar-at-Law.
1920 Dr. Waman Vinayak Dhurandhar, L.M.&S.
1921 Mr. Ramrao Balkrishna V. N. Kirtikar.
1922 .. Nanuji Harishchandra Vijayakar.
1923 .. Anandrao Balkrishna V. N. Kirtikar.
1924 .. Chhotalal Bapuji Senjit.
1925 .. Waman Bapuji Kothare.
1926 . Waman Sokerji Navalkar.
1927 Dr. Dheenath Sitanath Ajinkya, L.M.&S., F.C.P.S.
1928 Mr. Vinayak Sakharam Kothare.
1929 .. Mukundrao Sokerji Navalkar, M.A.
1930 Dr. Motiram Narayan Vijayakar, L.M.&S., J.P.
1931 .. Shamrao Narayan Navalkar, L.M.&S.
1934 Mr. Sadanand Narayan Ajinkya.

APPENDIX—D

B. K. DHURANDHAR GOLD MEDAL WINNERS

1926 Mr Gajanan Nana Vijayakar. (Literature)
1927 " Ramrao Balkrishna V N Kirtikar "
1928 " Khanderao Sadashiv Trilokekar. "
1929 " Bhalchandra Raoji Dhurandhar, B A ,LL B
1930 Mrs Laxmibai Krishnarao Pradhan
1931 Miss Pirozbai Vinayak Anandkar. B A B.T
1932 Mrs. Sumati Vamanrao Kirtikar (Religious discourse)
1933 NOT AWARDED
1934 Mr Sakharam Vithal Rao. (declined with thanks) (Literature)
1935 Dr Madhavrao Ganpatrao Kirtikar
1936 NOT AWARDED
1937 Prof Madhavrao Balaje Rane M A

ELOCUTION TEST PRIZE-WINNERS (Part IV)

1922 Mr Chandrakant Balmukund Velkar, B A (Hons) LL B. Advocate, now Police Prosecutor, Bombay
1923 Mr Ramrao Moreshwar Talpade B A (Nat)
1924 " Yeshwant Nanuji Talpade (died)
1925 " " " "
1926 " Sunder Bhunjganrao Mankar,
1927 " Balkrishna Dhakji Kothare,
1928 " Sunder Bhunjangrao Mankar,
1929 " Chandramadhava Ganpatrao Trilokekar,
1930 " Raman Ramdatt Desai,
1931 " " " "
" Ramakant Narayan Pradhan,
1932 " Dattaram Ramrao Rao,
1933 " Vasant Dinanath Rao,

1934 Mr. Ramesh Dinanath Rao.
1935 .. Krishna Shamrao Dhurandhar.
1936 .. Ramrao Shamrao Talpade.
1937 .. Sadashiva Anandrao Dhurandhar.
1938 .. Ramesh Dinanath Rao.

Notes:—

(1) Mr. Chandramadhav Ganpatrao Trilokekar secured a prize in the Elocution Competition held at Calcutta and the All India Inter Varsity Debate at Allhabad in 1929.

(2) Mr. Vinaya Ramdatt Desai secured a Gold Medal in the Shakespearean Declamation Competition held in St. Xavier's College, Bombay, in 1929.

(3) Mr. Vasant Dinanath Rao secured First Prize in three Elocution Competitions of the Samaj in 1938.

APPENDIX—E.

DONORS WHO HAVE CONTRIBUTED Rs 100/- OR MORE

1915 Mrs Manakbai Nanu Narayan Kothare.
Messrs Shamrao Balaji Rane & Madhavrao Balaji Rane.
Mr Waman Dadaji Dhakji Rane.
Mr. Atramam Balcrishna Kirtikar
1917 Mr Gajanan Vinayek Velkar.
Mr Anandrao Gajanan Pradhan
1919 Anandrao Dhakji Rane.
Mr Krishnanath Vasudeo Jayakar
1920 Mrs Yamunabai Krishnarao R. Jayakar.
Mrs. Laxumibai Shamrao Dinanath Mankar
1921 New Wadi Debating Society
1922 Mr. Moreshwar Wamanrao Shamrao Velkar.
Dr. Govindrao Bhau Prabhakar.
The Pathare Prabhu Samaj Amateurs.
1923 Annonymous Donor.
1924 Dr Dheenath Sitanath Ajinkya.
Mr D. J Vazkar
1926 Dewan Bahadur Ganpat Sadashiv Rao.
Mr. & Mrs. Ramrao Balkrishna V N Kirtikar.
Mr Motiram Bhagwantrao Talpade
1927 Relations of Mrs. Sonabai Bhagwantrao Kirtikar.
Mr Vishwanath Moreshwar Kothare.
Capt. D. Madhavrao.
1928 Mrs. Hirabai Moreshwar Velkar.
1932 Bai Bhikubai Ganpatrao Rao, Miss Sundrabai Madhavrao Vyavaharkar & Miss Kera Sunderrao Bramhandkar
1933 Mrs. Sonabai Ramrao Bramhandkar.
1934 Mrs. Sonabai Dinkar Ramchandra A. Bramhandkar.

1936 Mrs. Manakbai Waman Keshavji Mankar.

1937 Messrs. Atmaram, Motiram & Govindrao Gajanan Sadanand Desai and Mrs. Kamalabai Sunderrao N. Kirtikar.

1938 Mr. Gajanan Putlaji Rane.
Dr. Shamrao Dadaji Talpade.
Pathare Prabhu Literary Amateurs.

CUP-BOARDS TO THE SAMAJ LIBRARY PRESENTED BY

1 Mr. Vishnu Krishna Dhurandhar. (now Arunaditya)
2 Prof. Vinayak Ganpat S. Rao.
3 Dr. Malhar Ramrao Vijayakar.
4 Mr. Gajanan Moreshwar S. Rane.

Mr. Chotalal Bapuji Senjit gave a donation of Rs. 51/- for the construction of the Samaj Platforms.

APPENDIX—F

List of Securities held by the Samaj in respect of various Endowments, Patrons Reserve Fund and Life Members' Reserve Fund.

	Face Value.
Nanu Manek Memorial Fund .	500
Satyabhamabai Dhakji Cashinathji M F	500
Mothabhai Narayan D. Rane Eloc. P F	500
Wamanrao A. B Kirtikar M F.	500
Narayan D. Velkar and Saraswatibai Scholarship P. F . .	1,600
Anandrao Harishankar Kothare M F.	100
Bablibai Krishnarao Jayakar P. F	300
Laxmibai Shamrao D Mankar P F	300
Dadaji Dhakji Reading and Recitation P F	1,000
Yamunabai Krishnarao R. Jayakar P F	200
New Wadi Debating Society P F.	1,000
D J. Vazkar Donation ..	200
Dr. Moreshwar G. Prabhakar M F	100
M W. Velkar Award .	2,000
Kesharinath Gopinath Ajinkya Fund .	500
B. K Dhurandhar M F	500
Ganpatrao Moreshwar Jayakar P. F	400
Ramrao B. V. N Kirtikar P F.	100
Champubai Vishwanath and M. V Rothare P F.	200
Sonabai Bhagwantrao Kirtikar P. F. . .	1,000
Capt. D Madhavrao Prize Fund	100
Hirabai M W. Velkar Fine Arts Award ..	1,000
Madhavrao Bajirao Vyavaharkar P. F. ...	200
Mira Sunderrao Brahmandkar P. F.	2

	Face Value.
Dinkar Ramchandra A Brahmandkar F. ...	100
Ramachandra Wasudeoji and Ramrao Keshavji P.F.	500
Manakbai Dinanath Rane P. F.	100
Mukund Shamrao Talpade P. F.	300
Sadanand Prize Fund	100
Gajanan Sadanand Prize Fund	300
Patrons Reserve Fund	1,600
Life Members' Reserve Fund	3,200
Dramatic Fund	500
Total Rs....	19,700

Note :—

P. F. means Prize Fund.

M. F. means Memorial Fund.

Letters of Congratulations sent to the following Members of the Samaj and the Community on the appointments etc.

APPENDIX—G

Judicial Committee of the Privy Council

Rt. Hon'ble Mr M R Jaykar

Federal Court Judge.

1937 Hon'ble Mr Justice M R Jaykar,
LLD (Allahabad University)
DCL (Oxford ")

High Court Judge

1936 Hon'ble Mr. Justice K B Wassoodew

Remembrancer of Legal Affairs, Bombay.

1937 M.r J. R Dhurandhar

Collector and District Magistrate

1925 Mr M S Jayakar,

Dep. Secretary Legal Department (Govt of India)

1928 Mr. J. R Dhurandhar,

Under Secretary Revenue Deptt Bombay

1928 Rao Bahadur Shamrao D. Mankar

Chief Justice, Braoda

1917 Mr Ramdatt W Desai,
1925 " Vishnu Krishna Dhurandhar

Presidency Magistrate.

1936 Waman K Mankar

Small Cause Court Judge.

1929 Mr. S K Brahmandkar.

Sub-Judge.

1936 Mr. M. K. Trilokekar, M.A. (First Class) LLB.

Govt. Pleader, High Court, Bombay.

1933 B. G. Rao, (Acting)

Asstt. Govt. Pleader High Court, Bombay.

1928 Mr. B. G. Rao.

Police Prosecutors, Bombay.

1928 Mr. C. B. Welkar.
1936 .. M. G. Vyavaharkar.
1937 .. S. M. Dhurandhar.

1921 .. K. M. Vazkar—On his appointment as Private Secretary to the Chief of Mudhol—in 1935-Judicial Department—Mudhol State.

Registrar, High Court.

1935 Mr. M. G. Rao. (Ag.)
.. M. G. Rao. Deputy Registrar.

Registrar, Small Causes Court, Bombay.

1932 Mr. Manmohan R. Jayakar.
1935 .. R. D. Rane. (Ag.)

Deputy Registrar, Small Causes Court.

1932 Mr R. D. Rane.

Registrar, Police Court.

1929 Mr. P. A Mankar.

Principal Govt. Law College.

1925 Mr. B. K. Dhurandhar.

Dean of Faculty of Arts. Bombay University.

1936 Prof. V. G. Rao.

Professors.

1921 Mr M M Desai,—Professor of English Benare Hindu University
1921 Mr M G Kothare. — Professor, Elphinstone College.
1924 Prof V G Rao, " " "
1921 Mr S K. Brahmandkar —Professor Sydneham College
1913 " Ramdatt W Desai, " " "
1917 " V K Dhurandhar,—Professor Govt Law College
1922 " B K. Dhurandhar, " . "
1926 " B G Rao, . " "
1929 " M G. Rao, " " .
1937 " A H Kirtikar, " . .

F. C. P S

1629 Dr. M J Kothare,
1930 " D. S Ajinkya

Advocate, O. S

1919 Mr S K. Brahmandkar,
1926 " C. B. Velkar

Solicitors.

1922 Mr B V. Senjit,
1922 " H. K. Kothare,
1926 " D G. Desai,
1926 " Dilip R Kothare

Literary Activities.

1934 Mr. Shrimati Laxmibai Pradhan,
1934 " R. B. Kirtikar,
(For the honour done to them for literary activities by the Grantha Sampadak and Grantha Prakasha Mandal.

Rao Saheb.

1923 Narayan Balaji Vijayakar.
Ganpatrao Khanderao Vijaykar.
Mothabhai Babaji Rane.
1925 Moreshwar Atmaram Kirtikar.
1927 Balaram M. Rane.
1936 Balaji Bapuji Rane.
1937 Mukund S. Navalkar.

J. P.

1925 Dinkar Khanderao Vijayakar.
Dr. M. N. Vijaykar.
J. R. Dhurandhar.
1927 V. G. Rao.
1928 Anandrao K. Kothare.
Dadabhai H. Jayakar.
1928 Balaji Bapuji Rane.
1929 Diwan Bahadur M. B. Rane.
1932 Dr. D S. Ajinkya.
1933 Rao Saheb B. M. Rane.

Hon. Magistrate.

1933 Mrs. Kamlabai N. Vijaykar.
Mr M. G. Rao.

Consul for Liberia.

Mr. L. B. Nayak

APPENDIX—H.

SPECIAL CONDOLENCE MEETINGS WERE HELD IN MEMORY OF :—

1915 The Hon'ble Mr Gopal Krishna Gokhale
The Hon'ble Sir Phirozeshah M Mehta
1916 Mr. Atmaram Balcrishna V N. Kirtikar
1917 Rao Bahaduur Dhakji Cassinathji,
Lt Col. K R Kirtikar
Mr. Khanderao Nanabhoy Talpade
Dr Dadabhoy Naoroji, LL D
1918 Sir William Wedderburn
1919 Mr Wamanrao Balkrishna V. N. Kirtikar
1920 Lokamanya Bal Gangadhar Tilak
1921 Mr. Gajanan Bhaskar Vaidya,
Dr. Atmaram Vasudeo Velkar
1922 Dr. Govindrao Bahu Prabhakar,
Mr. Anandrao Vasantrao Talpade
Rao Saheb Krishnarao Ramchandra Javakar
1923 Mr. Anandrao Ramchandra Mankar,
Dr. Shamrao Balkrishna Nayak
1924 Mrs. Sushilabai Mukund Ramrao Jayakar
1925 Mr Vinayak Ramchandra Laxumanji
" Dhaklabhai Keroba Nayak,
" Dinkar Vinayek Navalkar
Prin Balaram Krishnanath Dhurandhar,
Deshbandhu Chittaranjan Das
Sir Surendranath Banerjee.
1926 Balajee Vinayak Dhairyawan,
1928 Mr. Dinker Khanderao Vijayakar
" Narayan Vishwanath Pradhan,
" Mahadeo Bapuj Kothare,
Dr. Manmohan Bapuji Senjit,
Lala Lajpatrai.

Rao Saheb.

1923 Narayan Balaji Vijayakar.
Ganpatrao Khanderao Vijaykar.
Mothabhai Babaji Rane.

1925 Moreshwar Atmaram Kirtikar.

1927 Balaram M. Rane.

1936 Balaji Bapuji Rane.

1937 Mukund S. Navalkar.

J. P.

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Dr. M. N. Vijaykar.
J. R. Dhurandhar.

1927 V. G. Rao.

1928 Anandrao K. Kothare.
Dadabhai H. Jayakar.

1928 Balaji Bapuji Rane.

1929 Diwan Bahadur M. B. Rane.

1932 Dr. D S. Ajinkya.

1933 Rao Saheb B. M. Rane.

Hon. Magistrate.

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Rao Saheb Krishnarao Ramchandra Jayakar
1923 Mr Anandrao Ramchandra Mankar.
Dr. Shamrao Balkrishna Nayak
1924 Mrs Sushilabai Mukund Ramrao Jayakar
1925 Mr. Vinayak Ramchandra Laxumanji.
" Dhaklabhai Keroba Nayak.
" Dinkar Vinayek Navalkar.
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" Narayan Vishwanath Pradhan.
" Mahadeo Bapuj Kothare.
Dr Manmohan Bapuji Senjit.
Lala Lajpatrai.

1930 Mr. Shripad Krishna Bramhandkar.

1931 Mr. Yeshwant Nanuji Talpade,
Dr. Vinayak Sokerji Trilokekar,
Pandit Motilal Nehru.

1933 Mrs. Annie Besant,
Mr. Vithalbhai J. Patel.

1935 Mr. Sunderrao Gopinath Jayakar.

1936 Rao Saheb Govindrao Shamrao Ranjit

1937 Mr. Gajanan Sadanand Desai,
Dr. Malhar Ramrao Vijayakar.

1938 Dewan Bahadur Ganpat Sadashiv Rao.
Mr. Yeshwant Moreshwar Rane,
,, Poornanand Vinayak Talpade,

Mr.	Tulsidas Ramrao Talpade.	
,,	Vasant Nanuji Talpade.	
,,	Khanderao Moreshwar Vazkar.	
,,	Gajanan Vinayak Velkar.	
Dr.	Motiram Balkrishna Velkar.	
Mr.	Jayant Ramdatt Desai.	*(Secretaries)*
,,	Shrikrishna Ganpatrao Kothare.	,,
,,	Ramesh Dinanath Rao.	,,
,,	Vasant Dinanath Rao.	,,
,,	Shamrao Anandrao Mankar.	*(Treasurer)*



THE HONOUR OF THE GOLDEN JUBILEE 1938.

Through fifty years of a social life
Has the Samaj striven from days to days,
With sacrificial fire all rife,
And the flame of service ablaze,
Under whose shade, the young and old
Through wordy warfare, wit and appeal
Harangue the social uplift and uphold
The common good of all and weal.
The humble acorn of Rishis Seven
Into a mighty Oak grown unriven

Saptam Rishis, we greet and hail,
Thou Master-builders of social fabric
True Masons all through storm and hail,
Laying firm and stable brick after brick,
Of a mighty superstructure —
A living monument without compare
Of a liberal and social culture —
A Gem of Wisdom, precious and rare,
In the diadem of the Light of Spirit
Thy only legacy we inherit.

Let us rejoice, the joy bells a-ringing
The hosanna of praise we are singing
The Romance of half a century's story;
Hail, Samaj Sevaks, with the crown of glory,
And pledge anow to prepare a yeoman's band
To labour and serve the Mother-land
And make a record of fifty years more,
A Poet's Vision: The Samaj to live evermore.